A

# SERMON

Preached in the Parish-Church of

## Christ-Church, LONDON;

On *Thursday* MAY the 9th, 1745.

BEING THE

Time of the YEARLY MEETING of the CHILDREN Educated in the CHARITY-SCHOOLS, in and about the Cities of *London* and *Westminster*.

By the Right Reverend

*JOSEPH* Lord Bishop of *BRISTOL*.

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the Guides and Companions which they chooſe, or by Hazard light upon, we find by Experience, that the firſt Impreſſions they take, and Courſe of Action they get into, are very bad; and ſo conſequently muſt be their Habits, and Character, and future Behaviour. Thus if they are not trained up in the Way they *ſhould go*, they will certainly be trained up in the Way they *ſhould not go*; and, in all Probability, will perſevere in it, and become miſerable Themſelves, and miſchievous to Society: which, in Event, is worſe, upon Account of both, than if they had been expoſed to periſh in their Infancy. On the other hand, the ingenuous Docility of Children before they have been deceived, their Diſtruſt of themſelves, and natural Deference to grown People, whom they find here ſettled in a World where they themſelves are Strangers; and to whom they have Recourſe for Advice, as readily as for Protection; which Deference is ſtill greater towards thoſe who are placed over them: Theſe Things give the juſteſt Grounds to expect, that they may receive ſuch Impreſſions, and be influenced to ſuch a Courſe of Behaviour, as will produce laſting good Habits; and, together with the Dangers beforementioned, are as truly a natural Demand upon us to *train them up in the way they ſhould go*, as their bodily Wants are a Demand to provide them bodily Nouriſhment. Brute Creatures are appointed to do no more than this laſt for their Offſpring, Nature forming them by Inſtincts to the particular Manner of Life appointed them; from which they never deviate. But this is ſo far from being the Caſe of Men, that on the contrary, conſidering

dering Communities collectively, every ſucceſſive Generation is left, in the ordinary Courſe of Providence, to be formed by the preceding one; and becomes good or bad, tho' not without its own Merit or Demerit, as this Truſt is diſcharged or violated, chiefly in the Management of Youth.

WE ought, doubtleſs, to inſtruct and admoniſh grown Perſons; to reſtrain them from what is Evil, and encourage them in what is Good, as we are able: But this Care of Youth, abſtracted from all Conſideration of the parental Affection, I ſay, this Care of Youth, which is the general Notion of *Education*, becomes a diſtinct Subject, and a diſtinct Duty, from the particular Danger of their Ruin, if left to themſelves, and the particular Reaſon we have to expect they will do well, if due Care be taken of them. And from hence it follows, that Children have as much Right to ſome proper Education, as to have their Lives preſerved; and that when this is not given them by their Parents, the Care of it devolves upon all Perſons, it becomes the Duty of all, who are capable of contributing to it, and whoſe Help is wanted.

THESE trite, but moſt important Things, implied indeed in the Text, being thus premiſed as briefly as I could expreſs them, I proceed to conſider diſtinctly the general Manner in which the Duty of Education is there laid before us: which will further ſhew its Extent, and further obviate the idle Objections which have been made againſt it. And all this together will naturally lead us to conſider the Occaſion and Neceſſity of Schools for the Education of poor Children;

and

and in what Light the Objections against them in particular are to be regarded.

SOLOMON might probably intend the Text for a particular Admonition to educate Children in a Manner suitable to their respective Ranks, and future Employments: but certainly he intended it for a general Admonition to educate them in Virtue and Religion, and good Conduct of themselves in their temporal Concerns. And all this together, in which they are to be educated, he calls *the way they should go*; *i.e.* he mentions it not as a Matter of Speculation, but of Practice. And conformably to this Description of the Things in which Children are to be educated, he describes Education itself: For he calls it *training them up*; which is a very different Thing from merely teaching them some Truths, necessary to be known or believed. It is endeavouring to form such Truths into practical Principles in the Mind, so as to render them of habitual good Influence upon the Temper and Actions, in all the various Occurrences of Life. And this is not done by bare Instruction; but by that, together with admonishing them frequently as Occasion offers; restraining them from what is Evil, and exercising them in what is Good. Thus the Precept of the Apostle concerning this Matter is, to *bring up children in the nurture and admonition of the Lord*; as it were by way of Distinction from acquainting them merely with the Principles of Christianity, as you would with any common Theory. Though Education were nothing more than informing Children of some Truths of Importance to them, relating to Religion and common Life,

Eph. vi. 4.

yet

yet there would be great Reaſon for it, notwithſtanding the frivolous Objections concerning the Danger of giving them Prejudices. But when we conſider, that ſuch Information itſelf is really the leaſt Part of it; and that it conſiſts in endeavouring to put them into right Diſpoſitions of Mind, and right Habits of Living, in every Relation and every Capacity; this Conſideration ſhews ſuch Objections to be quite abſurd: ſince it ſhews them to be Objections againſt doing a Thing of the utmoſt Importance at the natural Opportunity of our doing it, Childhood and Youth; and which is indeed, properly ſpeaking, our only one. For when they are grown up to Maturity, they are out of our Hands, and muſt be left to Themſelves. The natural Authority on One Side ceaſes, and the Deference on the Other. God forbid, that it ſhould be impoſſible for Men to recollect Themſelves, and reform at an advanced Age: but it is in no ſort in the Power of Others to gain upon them; to turn them away from what is Wrong, and enforce upon them what is Right, at that Seaſon of their Lives, in the Manner we might have done in their Childhood.

DOUBTLESS Religion requires Inſtruction, for it is founded in Knowledge and Belief of ſome Truths. And ſo is common Prudence in the Management of our temporal Affairs. Yet neither of them conſiſt in the Knowledge or Belief even of theſe fundamental Truths; but in our being brought by ſuch Knowledge or Belief to a correſpondent Temper and Behaviour. Religion, as it ſtood under the Old Teſtament, is perpetually ſtiled *the Fear of God*: under the New,

*Faith*

*Faith in Christ*, But as that Fear of God does not ſignify literally being afraid of Him, but having a good Heart, and leading a good Life, in Conſequence of that Fear; ſo this Faith in Chriſt does not ſignify literally being convinced that He is the Meſſiah, but becoming his real Diſciples, in Conſequence of ſuch Conviction.

OUR Religion then being thus practical, conſiſting in a Frame of Mind and Courſe of Behaviour, ſuitable to the Diſpenſation we are under, and which will bring us to our final Good; Children ought, by Education, to be habituated to this Courſe of Behaviour, and formed into this Frame of Mind. And it muſt ever be remembred, that if no Care be taken to do it, they will grow up in a direct contrary Behaviour, and be hardened in direct contrary Habits. They will more and more corrupt themſelves, and ſpoil their proper Nature. They will alienate themſelves farther from GOD; and not only neglect, but *trample under foot*, the Means which He in his infinite Mercy has appointed for our Recovery. And upon the whole, the ſame Reaſons which ſhew, that they ought to be inſtructed and exerciſed in what will render them uſeful to Society, ſecure them from the preſent Evils they are in Danger of incurring, and procure them that Satisfaction which lies within the Reach of human Prudence; ſhew likewiſe, that they ought to be inſtructed and exerciſed in what is ſuitable to the higheſt Relations in which we ſtand, and the moſt important Capacity in which we can be conſidered; in that Temper of Mind and Courſe of Behaviour, which will

will ſecure them from their chief Evil, and bring them to their chief Good. Beſides that Religion is the principal Security of Mens acting a right Part in Society, and even in reſpect to their own temporal Happineſs, all Things duly conſidered.

IT is true indeed, Children may be taught Superſtition, under the Notion of Religion; and it is true alſo, that, under the Notion of Prudence, they may be educated in great Miſtakes as to the Nature of real Intereſt and Good, reſpecting the preſent World. But this is no more a Reaſon for not educating them according to the beſt of our Judgment, than our knowing how very liable we all are to err in other Caſes, is a Reaſon why we ſhould not, in thoſe other Caſes, act according to the beſt of our Judgment.

IF being then of the greateſt Importance, that Children ſhould be thus educated, the providing Schools to give this Education to ſuch of them as would not otherwiſe have it, has the Appearance, at leaſt at firſt Sight, of being one of the very beſt of good Works. One would be backward, methinks, in entertaining Prejudices againſt it, and very forward, if one had any, to lay them aſide, upon being ſhewn that they were groundleſs. Let us conſider the whole State of the Caſe. For though this will lead us ſome little Compaſs, yet I chuſe to do it, and the rather, becauſe there are People who ſpeak of Charity Schools as a new-invented Scheme, and therefore to be looked upon with I know not what Suſpicion. Whereas it will appear, that the Scheme of Charity Schools, even the Part of it which is moſt looked upon in this Light,

teaching the Children Letters and Accounts, is no otherwiſe new, than as the Occaſion for it is ſo.

FORMERLY not only the Education of poor Children, but alſo their Maintenance, with that of the other Poor, were left to voluntary Charities. But great Changes of different Sorts happening over the Nation, and Charity becoming more cold, or the Poor more numerous, it was found neceſſary to make ſome legal Proviſion for them. This might, much more properly than Charity Schools, be called a new Scheme. For without queſtion, the Education of poor Children was all along taken Care of, by voluntary Charities, more or leſs: but obliging us by Law to maintain the Poor, was new in the Reign of Queen *Elizabeth*. Yet, becauſe a Change of Circumſtances made it neceſſary, its Novelty was no Reaſon againſt it. Now in that legal Proviſion for the Maintenance of the Poor, poor Children muſt doubtleſs have had a Part in common with grown People. But this could never be ſufficient for Children, becauſe their Caſe always requires more than mere Maintenance; it requires that they be educated in ſome proper Manner. Wherever there are Poor who want to be maintained by Charity, there muſt be poor Children who, beſides this, want to be educated by Charity. And whenever there began to be Need of *legal* Proviſion for the *Maintenance* of the Poor, there muſt immediately have been Need alſo of ſome *particular* legal Proviſion in Behalf of poor Children for their Education; this not being included in what we call their Maintenance. And many whoſe Parents are able to maintain them,

them, and do ſo, may yet be utterly neglected as to their Education. But poſſibly it might not at firſt be attended to, that the Caſe of poor Children was thus a Caſe by itſelf, which required its own particular Proviſion. Certainly it would not appear, to the Generality, ſo urgent an one as the Want of Food and Raiment. And it might be neceſſary, that a Burden ſo entirely new as that of a Poor-Tax was at the Time I am ſpeaking of, ſhould be as light as poſſible. Thus the legal Proviſion for the Poor was firſt ſettled, without any particular Conſideration of that additional Want in the Caſe of Children; as it ſtill remains, with ſcarce any Alteration in this Reſpect. In the mean Time, as the Poor ſtill increaſed or Charity ſtill leſſened, many poor Children were left expoſed, not to periſh for want of Food, but to grow up in Society and learn every Thing that is Evil and nothing that is Good in it; and when they were grown up, greatly at a Loſs in what honeſt Way to provide for themſelves, if they could be ſuppoſed inclined to it. And larger Numbers, whoſe Caſe was not ſo bad as this, yet were very far from having due Care taken of their Education. And the Evil went on increaſing, till it was grown to ſuch a Degree, as to be quite out of the Compaſs of ſeparate Charities to remedy. At length ſome excellent Perſons, who were united in a * *Society* for carrying on almoſt every good Work, took into Conſideration the neglected Caſe I have been repreſenting; and firſt of all, as I underſtand it, ſet up

* SOCIETY *for promoting Chriſtian Knowledge.*

Charity Schools; or however promoted them, as far as their Abilities and Influence could extend. Their Design was not in any sort to remove poor Children out of the Rank in which they were born, but, keeping them in it, to give them the Assistance which their Circumstances plainly call'd for; by educating them in the Principles of Religion, as well as civil Life; and likewise making some sort of Provision for their Maintenance: under which last I include Clothing them; giving them such Learning, if it is to be called by that Name, as may qualify them for some common Employment, and placing them out to it, as they grow up. These two general Designs coincide, in many Respects, and cannot be separated. For teaching the Children to read, though I have ranked it under the latter, equally belongs to both: And without some Advantages of the latter sort, poor People would not send their Children to our Charity Schools: Nor could the poorest of all be admitted into any Schools, without being clothed in order to it. And Care is taken, that it be done in a Manner which cannot but be a Restraint upon the Children. And if this, or any Part of their Education, gives them any little Vanity, as has been poorly objected, whilst they are Children, it is scarce possible but that it will have even a quite contrary Effect when they are grown up, and ever after remind them of their Rank. Yet still we find it is apprehended, that what they here learn may set them above it.

But why should People be so extreamly apprehensive of the Danger, that poor Persons will make a perverse Use of every the least Advantage, even the being able

able to read, whilſt they do not appear at all apprehenſive of the like Danger for themſelves or their Children, in Reſpect of Riches or Power, how much ſoever; though the Danger of perverting theſe Advantages is ſurely as great, and the Perverſion itſelf of much greater and worſe Conſequence? And by what odd Reverſe of Things has it happened, that ſuch as pretend to be diſtinguiſhed for the Love of Liberty, ſhould be the only Perſons who plead for keeping down the Poor, as one may ſpeak; for keeping them more inferior in this Reſpect, and, which muſt be the Conſequence, in other Reſpects, than they were in Times paſt? For till within a Century or two, all Ranks were nearly upon a Level as to the Learning in queſtion. The Art of Printing appears to have been providentially reſerved till theſe latter Ages, and then providentially brought into Uſe, as what was to be inſtrumental for the future in carrying on the appointed Courſe of Things. The Alterations which this Art has even already made in the Face of the World, are not inconſiderable. By means of it, whether immediately or remotely, the Methods of carrying on Buſineſs are, in ſeveral Reſpects, improved, *Knowledge has been increaſed*, and ſome ſort of Literature is become general. And if this be a Bleſſing, we ought to let the Poor, in their Degree, ſhare it with us. The preſent State of Things and Courſe of Providence plainly leads us to do ſo. And if we do not, it is certain, how little ſoever it be attended to, that they will be upon a greater Diſadvantage, on many Accounts, eſpecially in populous Places, than they were in the dark Ages: Dan. xii. 4.

for

for they will be more ignorant, comparatively with the People about them, than they were then; and the ordinary Affairs of the World are now put in a Way which requires, that they ſhould have ſome Knowledge of Letters, which was not the Caſe then. And therefore, to bring up the Poor in their former Ignorance, now this Knowledge is ſo much more common and wanted, would be, not to keep them in the ſame, but to put them into a lower Condition of Life than what they were in formerly. Nor let People of Rank flatter themſelves, that Ignorance will keep their Inferiors more dutiful and in greater Subjection to them: for ſurely there muſt be Danger, that it will have a contrary Effect, under a free Government ſuch as ours, and in a diſſolute Age. Indeed the Principles and Manners of the Poor, as to Virtue and Religion, will always be greatly influenced, as they always have been, by the *Example* of their Superiors, if that would mend the Matter. And this Influence will, I ſuppoſe, be greater, if they are kept more inferior than formerly in all Knowledge and Improvement. But unleſs their Superiors of the preſent Age, Superiors, I mean, of the Middle as well as higher Ranks in Society, are greater Examples of publick Spirit, of dutiful Submiſſion to Authority, human and divine, of Moderation in Diverſions, and proper Care of their Families and domeſtick Affairs; unleſs, I ſay, Superiors of the preſent Age are greater Examples of Decency, Virtue and Religion, than thoſe of former Times; for what Reaſon in the World is it deſirable that their Example ſhould have this greater Influence

over

over the Poor? On the contrary, why ſhould not the Poor, by being taught to read, be put into a Capacity of making ſome Improvement in moral and religious Knowledge, and confirming themſelves in thoſe good Principles, which will be a great Security for their following the Example of their Superiors if it be good, and ſome ſort of Preſervative againſt their following it if it be bad? And ſerious Perſons will farther obſerve very ſingular Reaſons for this amongſt us; from the Diſcontinuance of that religious Intercourſe between Paſtors and People in private, which remains in Proteſtant Churches abroad, as well as in the Church of *Rome*; and from our ſmall publick Care and Proviſion for keeping up a Senſe of Religion in the lower Rank, except by diſtributing religious Books. For in this Way they have been aſſiſted; and any well diſpoſed Perſon may do much Good amongſt them, and at a very trifling Expence, ſince the worthy *Society* before mentioned has ſo greatly leſſened the Price of ſuch Books. But this pious Charity is an additional Reaſon why the Poor ſhould be taught to read, that they may be in a Capacity of receiving the Benefit of it. Vain indeed would be the Hope, that any thing in this World can be fully ſecured from Abuſe. For as it is the general Scheme of divine Providence to bring Good out of Evil; ſo the Wickedneſs of Men will, if it be poſſible, bring Evil out of Good. But upon the whole, Incapacity and Ignorance muſt be favourable to Error and Vice; and Knowledge and Improvement contribute, in due Time, to the Deſtruction of Impiety as well as Superſtition, and to the general Prevalence of

true.

true Religion. But ſome of theſe Obſervations may perhaps be thought too remote from the preſent Occaſion. It is more obviouſly to the Purpoſe of it to obſerve, that Reading, Writing and Accounts, are uſeful, and, whatever Cauſe it is owing to, would really now be wanted in the very loweſt Stations: And that the *Truſtees* of our *Charity Schools* are fully convinced of the great Fitneſs of joining to Inſtruction eaſy Labour, of ſome Sort or other, as faſt as it is practicable, which they have already been able to do in ſome of them.

THEN as to placing the poor Children out, as ſoon as they are arrived at a fit Age for it; this muſt be approved by every one, as it is putting them in a Way of Induſtry under domeſtick Government, at a Time of Life, in ſome Reſpects, more dangerous than even Childhood. And it is a known Thing, that Care is taken to do it in a Manner which does not ſet them above their Rank: though it is not poſſible always to do it exactly as one would wiſh. Yet, I hope it may be obſerved without Offence, if any of them happen to be of a very weakly Conſtitution, or of a very diſtinguiſhed Capacity, there can be no Impropriety in placing theſe in Employments adapted to their particular Caſes; though ſuch as would be very improper for the Generality.

BUT the principal Deſign of this Charity is to educate poor Children in ſuch a Manner, as has a Tendency to make them good, and uſeful, and contented, whatever their particular Station be. The Care of this is greatly neglected by the Poor: nor truly is it

more

more regarded by the Rich, conſidering what might be expected from them. And if it were as practicable to provide Charity Schools, which ſhould ſupply this ſhameful Neglect in the Rich, as it is to ſupply the like, though more excuſable, Neglect in the Poor, I ſhould think certainly, that Both ought to be done for the ſame Reaſons. And moſt People, I hope, will think ſo too, if they attend to the Thing I am ſpeaking of; which is the moral and religious Part of Education; what is equally neceſſary for all Ranks, and grievouſly wanting in all. Yet in this Reſpect the Poor muſt be greatly upon a Diſadvantage, from the Nature of the Caſe; as will appear to any one who will conſider it.

For if poor Children are not ſent to School, ſeveral Years of their Childhood of courſe paſs away in Idleneſs and Loitering. This has a Tendency to give them, perhaps a feeble Liftleſneſs, perhaps an headſtrong Profligateneſs of Mind; certainly an Indiſpoſition to proper Application as they grow up, and an Averſion afterwards, not only to the Reſtraints of Religion, but to thoſe which any particular Calling, and even the Nature of Society, require. Whereas Children kept to ſtated Orders, and who many Hours of the Day are in Employment, are by this Means habituated, both to ſubmit to thoſe who are placed over them, and to govern Themſelves; and they are alſo by this Means prepared for Induſtry, in any Way of Life in which they may be placed. And all this holds abſtracted from the Conſideration of their being taught to read; without which, however, it will be impracticable to

employ their Time: not to repeat the unanſwerable Reaſons for it before mentioned. Now ſeveral poor People cannot, others will not be at the Expence of ſending their Children to School. And let me add, that ſuch as can and are willing, yet if it be very inconvenient to them, ought to be eaſed of it, and the Burden of Children made as light as may be to their poor Parents.

CONSIDER next the Manner in which the Children of the Poor, who have vicious Parents, are brought up, in Compariſon with other Children whoſe Parents are of the ſame Character. The Children of diſſolute Men of Fortune may have the Happineſs of not ſeeing much of their Parents. And this, even though they are educated at Home, is often the Caſe, by means of a cuſtomary Diſtance between them, which cannot be kept amongſt the Poor. Nor is it impoſſible, that a rich Man of this Character, deſiring to have his Children better than himſelf, may provide them ſuch an Education as may make them ſo, without his having any Reſtraint or Trouble in the Matter. And the Education which Children of better Rank muſt have, for their Improvement in the common Accompliſhments belonging to it, is of courſe, as yet, for the moſt Part, attended with ſome Sort of religious Education. But the Poor, as they cannot provide Perſons to educate their Children; ſo from the Way in which they live together in poor Families, a Child muſt be an Eye and Ear-witneſs of the worſt Part of his Parents Talk and Behaviour. And it cannot but be expected, that his own will be formed upon it. For as Example in

general has very great Influence upon all Perſons, eſpecially Children, the Example of their Parents is of Authority with them, when there is nothing to balance it on the other Side. Now take in the Suppoſition, that theſe Parents are diſſolute, profligate People; then, over and above giving their Children no Sort of good Inſtruction and a very bad Example, there are more Crimes than one in which, it may be feared, they will directly inſtruct and encourage them; beſides letting them ramble abroad wherever they will, by which, of Courſe, they learn the very ſame Principles and Manners they do at Home. And from all theſe Things together, ſuch poor Children will have their Characters formed to Vice, by thoſe whoſe Buſineſs it is to reſtrain them from it. They will be diſciplined and trained up in it. This ſurely is a Caſe which ought to have ſome publick Proviſion made for it. If it can't have an adequate one, yet ſuch an one as it can: unleſs it be thought ſo rare as not to deſerve our Attention. But in reality, though there ſhould be no more Parents of this Character amongſt the Poor, in Proportion, than amongſt the Rich, the Caſe which I have been putting will be far from being uncommon. Now notwithſtanding the Danger, to which the Children of ſuch wretched Parents cannot but be expoſed, from what they ſee at Home; yet by inſtilling into them the Principles of Virtue and Religion at School, and placing them ſoon out in ſober Families, there is Ground to hope, they may avoid thoſe ill Courſes, and eſcape that Ruin, into which, without this Care, they would almoſt certainly run. I need not add how much

greater Ground there is to expect, that thoſe of the Children who have religious Parents will do well. For ſuch Parents, beſides ſetting their Children a good Example, will likewiſe repeat and enforce upon them at Home, the good Inſtructions they receive at School.

After all, we find the World continues very corrupt. And it would be miraculous indeed, if Charity Schools alone ſhould make it otherwiſe: or if they ſhould make even all who are brought up in them Proof againſt its Corruptions. The Truth is, every Method that can be made uſe of to prevent or reform the bad Manners of the Age, will appear to be of leſs Effect, in proportion to the greater Occaſion there is for it: As Cultivation, though the moſt proper that can be, will produce leſs Fruit, or of a worſe Sort, in a bad Climate than in a good one. And thus the Character of the common People, with whom theſe Children are to live, in the ordinary Intercourſe of Buſineſs and Company, when they come out into the World, may more or leſs defeat the good Effects of their Education. And ſo likewiſe may the Character of Men of Rank, under whoſe Influence they are to live. But whatever Danger may be apprehended from either or both of theſe, it can be no Reaſon why we ſhould not endeavour, by the likelieſt Methods we can, to better the World, or keep it from growing worſe. The good Tendency of the Method before us is unqueſtionable. And I think myſelf obliged to add, that upon a Compariſon of Pariſhes where Charity Schools have been for a conſiderable Time eſtabliſhed, with neighbouring ones, in like Situations, which have

have had none, the good Effects of them, as I am very credibly informed, are moſt manifeſt. Notwithſtanding I freely own, that it is extreamly difficult to make the neceſſary Compariſons in this Caſe, and form a Judgment upon them. And a Multitude of Circumſtances muſt come in to determine, from Appearances only, concerning the poſitive Good which is produced by this Charity, and the Evil which is prevented by it; which laſt is full as material as the former, and can ſcarce be eſtimated at all. But ſurely there can be no Doubt, whether it be uſeful or not, to educate Children in Order, Virtue, and Religion. However, ſuppoſe, which is yet far from being the Caſe, but ſuppoſe it ſhould ſeem, that this Undertaking did not anſwer the Expence and Trouble of it, in the civil or political Way of conſidering Things. What is this to Perſons who profeſs to be engaged in it, not only upon mere civil Views, but upon moral and chriſtian Ones? We are to do our Endeavours to promote Virtue and Religion amongſt Men, and leave the Succeſs to God: The Deſigns of his Providence are anſwered by theſe Endeavours, *whether they will hear, or whether they will forbear*; *i. e.* whatever be the Succeſs of them: And the leaſt Succeſs in ſuch Endeavours is a great and valuable Effect *.

FROM theſe foregoing Obſervations, duly conſidered, it will appear, that the Objections which have been

* See the Biſhop of *Briſtol*'s Sermon before the SOCIETY *for the Propagation of the Goſpel.*

made

made againſt Charity Schools, are to be regarded in the ſame Light with Objections againſt any other Things which are neceſſary; for Inſtance, againſt providing for the Sick and the aged Poor. Objections in this Caſe could be conſidered no otherwiſe than merely as Warnings of ſome Inconvenience which might accompany ſuch Charity, and might, more or leſs, be guarded againſt, the Charity itſelf being ſtill kept up; or as Propoſals for placing it upon ſome better Foot. For though, amidſt the Diſorders and Imperfections in all human Things, theſe Objections were not obviated, they could not however poſſibly be underſtood as Reaſons for diſcontinuing ſuch Charity; becauſe thus underſtood, they would be Reaſons for leaving neceſſitous People to periſh. Well diſpoſed Perſons therefore will take Care, that they be not deluded with Objections againſt this before us, any more than againſt other neceſſary Charities; as though ſuch Objections were Reaſons for ſuppreſſing them, or not contributing to their Support, unleſs we can procure an Alteration of That to which we object. There can be no poſſible Reaſons for leaving poor Children in that imminent Danger of Ruin, in which many of theſe muſt be left, were it not for this Charity. Therefore Objections againſt it, cannot, from the Nature of the Caſe, amount to more than Reaſons for endeavouring, whether with or without Succeſs, to put it upon a right and unexceptionable Foot, in the particular Reſpects objected againſt. And if this be the Intention of the Objectors, the Managers of it have ſhewn themſelves remarkably ready to ſecond them: for they have ſhewn

even

even a Docility in receiving Admonitions of any thing thought amiſs in it, and Propoſals for rendring it more compleat. And, under the Influence of this good Spirit, the Management of it is really improving; particularly in greater Endeavours to introduce Manufactures into theſe Schools; and in more particular Care to place the Children out to Employments in which they are moſt wanted, and may be moſt ſerviceable, and which are moſt ſuitable to their Ranks. But if there be any thing in the Management of them, which ſome particular Perſons think ſhould be altered, and others are of a contrary Opinion, theſe Things muſt be referr'd to the Judgment of the Publick, and the Determination of the Publick complied with. Such Compliance is an eſſential Principle of all charitable Aſſociations; for without it they could not ſubſiſt at all: and by charitable Aſſociations, Multitudes are put in mind to do Good, who otherwiſe would not have thought of it; and infinitely more Good may be done, than poſſibly can by the ſeparate Endeavours of the ſame Number of charitable Perſons. Now he who refuſes to help forward the good Work before us, becauſe it is not conducted exactly in his own Way, breaks in upon that general Principle of Union; which thoſe who are Friends to the Indigent and diſtreſſed Part of our Fellow-Creatures, will be very cautious how they do in any Caſe: but more eſpecially will they beware, how they break in upon that neceſſary Principle in a Caſe of ſo great Importance as is the preſent. For the Publick is as much intereſted in the Education of poor Children, as in the Preſervation of their Lives. This

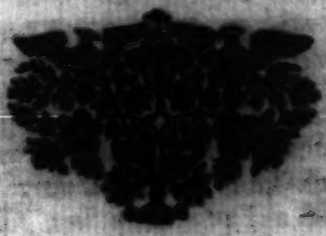
laſt,

laſt, I obſerved, is legally provided for. The former is left amongſt other Works of Charity, neglected by many who care for none of theſe Things, and to be carried on by ſuch only as think it their Concern to be doing Good. Some of You are able, and in a Situation, to aſſiſt in it in an eminent Degree, by being *Truſtees*, and overlooking the Management of theſe Schools; or in different Ways countenancing and recommending them; as well as by contributing to their Maintenance: Others can aſſiſt only in this latter Way. In what Manner and Degree then it belongs to You, and to me, and to any particular Perſon to help it forward, let us all conſider ſeriouſly, not for one another, but each of us for himſelf.

AND may the Bleſſing of Almighty GOD accompany this Work of Charity, which He has put into the Hearts of his Servants, in Behalf of theſe poor Children: that being now *trained up in the way they ſhould go, when they are old they may not depart from it.* May He, of his Mercy, keep them ſafe amidſt the innumerable Dangers of this bad World, through which they are to paſs, and preſerve them unto his heavenly Kingdom.

FINIS.

# AN ACCOUNT OF THE SOCIETY FOR PROMOTING *Christian Knowledge.*



*LONDON:*

Printed by J. OLIVER, PRINTER TO THE SAID SOCIETY, in *Bartholomew-Close*; and Sold by B. DOD, BOOKSELLER, at the *Bible* and *Key* in *Ave-Mary Lane*.

MDCC XLV.

# AN ACCOUNT OF THE SOCIETY For Promoting Christian Knowledge.



LONDON:

Printed by J. Oliver, Printer to the said SOCIETY, in Bartholomew-Close; and Sold by R. Dod, Bookseller, at the Bell and Key in Ave-Mary Lane.

MDCC XLV.

AN

# ACCOUNT

OF THE

# SOCIETY *for* PROMOTING CHRISTIAN KNOWLEDGE.

THE *Society for Promoting Chriſtian Knowledge* having been many Years engaged in carrying on ſuch Deſigns as they judged might promote the Intereſts of true Religion, and the Honour of Almighty GOD, and which by his Bleſſing have in a great meaſure anſwered thoſe Ends; but finding that ſuch their Deſigns are not ſo generally known as they could wiſh, and conſequently not ſo much encouraged as they preſume they will be, when further known; they therefore publiſh this Account of them: and have alſo reſolved to communicate to the Publick, from year to year, their Proceedings, and the State of their Affairs.

THE SOCIETY consist partly of SUBSCRIBING or RESIDING, and partly of CORRESPONDING Members; who, before they can be chosen, must be recommended in the *Form* N° I. in the *Appendix*. The former (of whom you have a List joined to the same Number in the *Appendix*) subscribe such Annual Sums as every one thinks proper, towards carrying on the Designs of the Society; and have their regular Meetings, in which all Business relating thereunto is transacted. The latter are such Persons in *Great Britain* and *Ireland*, and other Protestant Countries, as are chosen to correspond with the Society, on purpose to acquaint them, from time to time, with the State of Religion in their Neighbourhood; to suggest such Methods of doing Good as occur to them; to distribute Bibles, with such religious as well as useful Books, as are from time to time approved of, and recommended by the Society; and to remit occasional Benefactions, which they themselves are pleased to contribute, or collect from well disposed Christians.

BUT for the better understanding the Nature and Designs of this Society, it is thought convenient to premise a short Narrative of its Rise and Progress.

Anno 1698. The Original of the *Society*. —— It was about the latter End of the Year 1698, that a few Gentlemen formed themselves into a *Voluntary Society*; and as such, they with Unanimity and Zeal went on together in promoting the real and practical Knowledge of true Religion, by such Methods as appear'd to them, from time to time, to be most conducive to that End, till towards the Conclusion of the Year 1701; when, at their Instance,

1701. a Charter was obtained from King WILLIAM III. whereby all the then Subscribing Members of this Society,

Society, with other Perſons of Diſtinction in Church and State, were Incorporated for the better carrying on that Branch of their Deſigns which related to the *Plantations, Colonies,* and *Factories beyond the Seas, belonging to the Kingdom of* England; from which time that excellent Work has, by the Divine Bleſſing, been ſucceſsfully conducted by that Corporation.

Of the *Incorporated Society for Propagation of the Goſpel in Foreign Parts.*

BUT their **Charter** being limited to *foreign Parts,* and the Buſineſs of that Corporation being hitherto confin'd to the *Britiſh* Plantations in *America*; moſt of the Original Members of our *Voluntary Society,* ſtill continued to carry on, in that Capacity, their more extenſive Deſigns for advancing the Honour of GOD, and the Good of Mankind, by promoting Chriſtian Knowledge, both at Home and in other Parts of the World, by the beſt Methods that ſhould offer. They are therefore a Society diſtinct from the *Corporation,* and known by the Name of **the Society for Promoting Chriſtian Knowledge.**

The Incorporated Society being limited to the *Britiſh Plantations,* the Original Members continue as a *Voluntary Society.*

THEIR principal Methods were the ſame as they had been before. The FIRST, to procure and encourage the erecting of CHARITY-SCHOOLS, in all Parts of the Kingdom; and that thoſe Schools might anſwer the true Purpoſes for which they were erected, the Society has not been wanting in their Correſpondence (with ſuch of their Members as have been concern'd in their Support and Management) to recommend at all Times, that, together with Religious and Uſeful Inſtruction, Care ſhould be taken, and all proper Means uſed, to inure the Children of the Poor to Induſtry and Labour, ſo that they may become good Chriſtians, loyal, and uſeful Subjects: and be willing, as well as fit to be employ'd, not only in Trades or Services, but alſo in Huſbandry, Navigation,

Charity-Schools erected.

gation, or any other Buſineſs, that ſhall be thought of moſt Uſe and Benefit to the Publick. With theſe Views the Society printed and diſperſed ſuch a Set of Rules for the good Order and Government of theſe Schools, as had been approved of by the Archbiſhops and Biſhops, who directed, that the ſame ſhould be obſerved within their reſpective Dioceſes: But what Care they have taken, and what they have done in theſe Particulars, will appear from N° II. in the *Appendix*.

*Bibles, Prayer-Books, &c. diſperſed.*

ANOTHER Method was to diſperſe, both at Home and Abroad, Bibles, Prayer-Books, and divers Sorts of Religious Tracts; and accordingly they have, by the Aſſiſtance of their Members, diſperſed ſeveral Hundred Thouſands of them, in ſuch Manner and in ſuch Places, as they have Reaſon to hope has tended to the great Increaſe of the Knowledge and Practice of our holy Religion. Theſe Books and Tracts (of which there is a Catalogue in the *Appendix*, N° III.) are to be had by their own Members on the following Terms: Such as are Bound, at the prime Coſt in Sheets; what are not Bound, at half the prime Coſt; the *Society* defraying the Expence of the other Half, as alſo that of Binding, in the former Article, out of their own Fund.

THESE are the General Deſigns of this Society; and though their certain Income towards ſupporting them be but ſmall, yet they have hitherto been enabled by their own Annual Subſcriptions, and the Legacies or other caſual Benefactions of well diſpoſed Perſons, to raiſe a Fund ſufficient to carry them on ſucceſsfully from year to year at a very conſiderable Expence: And they ſtill truſt to the Bleſſing of GOD, and the Zeal of their Members, that ſuch good Works ſhall never fail to proſper in their Hands,

Hands, for want of Liberal Supplies from Charitable Chriſtians.

BESIDES theſe General Deſigns, the *Society* undertook in the Year 1710 to the Management of ſuch Charities as were, or ſhould be put into their Hands, for the Support and Enlargement of the PROTESTANT MISSION, then maintained by the King of *Denmark* at *Tranquebar* in the EAST-INDIES, for the Converſion of the Heathen in thoſe Parts. Accordingly they, from time to time, aſſiſted the Miſſionaries there with *Money*, a *Printing Preſs*, *Paper*, and other Neceſſaries, (as they were enabled) till the Year 1728; when, upon a Propoſal made by the Reverend Mr *Schultze*, one of the *Daniſh* Miſſionaries, to remove to *Fort St George*, and there begin a new Miſſion, for the Converſion of the Heathen at *Madras*, the Society engaged for the Support of the ſame, though at an Expence that did then far exceed their Ability, truſting to the Goodneſs and Bleſſing of Almighty GOD: which Expence has been ſince greatly increaſed by an Addition of Miſſionaries, as well as the Enlargement of the Miſſion to *Cudulore* near *Fort St David*, (another Engliſh Settlement). However, the Society chearfully rely upon the ſame Wiſe and Gracious Providence, which has hitherto wonderfully proſpered this, and all other their Undertakings, to raiſe up ſuch a true Chriſtian Spirit, as will abundantly ſupply all their Wants; ſuch a Spirit, as ſhews itſelf in Mr Profeſſor *Francke*, of *Hall* in *Saxony*, whoſe Remittances towards carrying on this pious and glorious Deſign, have been large and conſtant. But the preſent State of this Miſſion may be ſeen in the *Appendix* N° IV. together with an Account of the Benefactions that were received before their Audit, *April* 20, 1745, at the End of N° V.

1710.

Proteſtant Miſſion to *Eaſt-India*, at *Tranquebar*.

At *Madras*.

At *Cudulore*.

IN

1720. In the Year 1720, the Society extended their Regard to the *Greek* Church in *Paleſtine, Syria, Meſopotamia, Arabia*, and *Egypt*. To this End they publiſhed Propoſals for Printing here, with a new Set of Types, the *New Teſtament* and *Pſalter*, in *Arabick*: and were enabled, by the Bleſſing of GOD, on the Recommendation of the Biſhops, joined to the Charity and Zeal of their own Members, to procure an Edition of above 6000 *Pſalters*, and 10000 *Teſtaments*, as alſo of 5000 *Catechetical Inſtructions*, with an *Abridgment of the Hiſtory of the Bible* annexed; at ſo large an Expence as the Sum of 2976 *l.* 11*s.* 6*d.* to which His late Majeſty was a bountiful Contributor, by a gracious Benefaction of *Five Hundred Pounds*; 5668 Pſalters, 2682 New Teſtaments, and 2220 *Catechetical Inſtructions*, with the *Abridgment* aforeſaid, have been already ſent to thoſe Parts; or into *Perſia*, by means of their Correſpondents in *Ruſſia*, which were moſt thankfully received; and the reſt are reſerved to be ſent as Occaſion ſhall offer.

*New Teſtaments, Pſalters, Catechiſms*, and *Abridgment of the Hiſtory of the Bible*, printed in *Arabick*.

1725. The Society having had the Pleaſure to ſee the Succeſs of the Endeavours uſed in many Towns and Villages, for employing the Poor and their Children, by ſetting up WORK-HOUSES; They (that nothing might be wanting to encourage the Proſecution of ſo uſeful a Deſign) did in the Year 1725 cauſe a Collection of the beſt Accounts of ſuch Work-Houſes to be publiſhed; which was reprinted with very large Additions, in 1733; and is now diſperſed upon the uſual Terms of the Society, in order to recommend ſo good a Deſign throughout the Kingdom: and that in them particular regard ſhould be had to ſuch an Education of Children, as might by making them good Chriſtians, be the moſt effectual Means to make them uſeful to their Country,

*Work-Houſes* recommended.

ry truly happy in the Life that now is, and in that which is to come.

In the Beginning of the Year 1732. the Society, when they heard the melancholly Account of the Sufferings of the Proteſtants in *Saltzburg*, (having firſt obtained His Majeſty's Leave) reſolv'd upon doing all that lay in their Power to raiſe Collections for their perſecuted Brethren. To this End, in *June* the ſame Year, they publiſhed, *An Account of the Sufferings of the perſecuted Proteſtants in the Archbiſhoprick of* Saltzburg, *&c.* and afterwards publiſhed, *A further Account of their Sufferings*, &c. with an *Extract of the Journals of M.* Von Reck, *the Commiſſary of the firſt Tranſport of* Saltzburgers *to* Georgia; *and of the Miniſters that accompanied them thither*, 1733. Theſe *Accounts* being enforced by the generous Example of many Noble and Honourable Perſons, as alſo by liberal Contributions, and earneſt Exhortations from the Right Reverend the Biſhops, and their Clergy; had, through God's Bleſſing, ſo good an Effect upon the Minds of charitable and well diſpoſed Chriſtians of every Rank and Denomination, that the Society (beſides making many large Remittances to *Germany*) have been enabled to ſend over to the Engliſh Colony in *Georgia*, in the Years 1733, 1734, 1735, and 1741, Four Tranſports, conſiſting of more than two Hundred Proteſtant Emigrants, chiefly *Saltzburgers*; who, with Two Miſſionaries and a Schoolmaſter, are ſettled by themſelves at *Ebenezer*: and there live in a contented, comfortable, and hopeful Way, upon ſuch Lands as have been aſſigned to them by the Truſtees for Eſtabliſhing the ſaid Colony.

1732. *Saltzburg Exiles relieved.*

The great Expence of theſe Tranſports, and the many extraordinary Charges that have been neceſſary

for the Support and Encouragement of this Infant Settlement; together with 100 *l.* a Year as a Salary for their Two Miſſionaries and Schoolmaſter, have ſo far reduced the Charities belonging to this Branch of the Society's Benefits, that they have nothing left now to anſwer any future Wants and Contingencies; excepting 2500 *l.* New South Sea Annuities, which have been purchaſed as a ſtanding Fund for paying the aforeſaid Annual Salary to the Miſſionaries and Schoolmaſter, till ſome certain and ſettled Proviſion can be made for them in *Georgia*; but for Particulars the Society refer themſelves to their Books of Receipts and Diſburſements on this Account, which may be inſpected *gratis* by any Perſon calling on their Secretary, at their Houſe in *Bartlet's Buildings, London*; of which, two Extracts have been already publiſhed, and diſperſed among the Benefactors to this excellent Charity, with the Thanks of the Society, and their Prayers that GOD would eternally reward ſo great and ſeaſonable an Inſtance of Chriſtian Beneficence, as was then miniſtred to perſecuted *Proteſtants*, when driven out of their native Country, under the moſt pitiable Circumſtances of Diſtreſs.

1743. Propoſal for Printing the Bible, *&c.* in the *Welch* Language.

In the Year 1743, the Society undertook the Management of a new Edition of the *Bible* in the *Welch* Language, with the *Common Prayer* and *Pſalms in Metre*. It is now in the Univerſity-Preſs at *Cambridge*, where *Fifteen Thouſand* Copies are to be printed. The Society do all they can to forward this Work with the utmoſt Expedition; though they have Reaſon to fear, from various unforeſeen Incidents, that it will be ſomewhat longer in hand than they once hoped. However, they doubt not but that GOD, in his good Providence, will enable them, by a ſufficient Supply of Benefactions,

to

to complete so necessary a Scheme of Christian and Protestant Charity, for Promoting his Glory, and the Salvation of Souls in that Part of this Kingdom, notwithstanding any Difficulties or the very large Expence it will amount to. The Benefactions received on this Account, to the 10th of *June*, 1740, may be seen in the *Appendix*, N° VI. together with the Proposal for carrying on this good Work, which is heartily recommended by the Society.

BEFORE concluding this *general* Account, it may not be improper to mention two very considerable Benefactions to this Society.

Mrs *Palmer*'s Legacy of 4000 *l.* in 1728.

1. THE one is, a most generous *Legacy* of *Four Thousand Pounds*, which was left to them by Mrs *Elizabeth Palmer* in 1728, and is still preserved entire in the *Publick Funds*, the Interest of it only being from year to year applied to such Branches of their Designs as most need it.

The Gifts of Mr *Edwin Belke*, a Gentleman of *Kent*.

2. THE other is a free Gift in the Year 1734, by Mr *Edwin Belke*, a Gentleman of *Kent*, deceased, who having considered the good Effects of forming Religious Societies in divers Parts of the Kingdom, as also of distributing religious and good Books, has, (in order to make the best and most lasting Provision he could for these Purposes) executed a Conveyance by Lease and Release, of Ten Acres of Land in *Romney Marsh* in *Kent*, to Five Members of the *Society for Promoting Christian Knowledge*, their Heirs and Assigns for ever, and has likewise transferred to the same Gentlemen 1050*l.* New South Sea Annuities, to be vested in a Purchase of Freehold Land, as soon as may be, the better to perpetuate the Trusts declared by another Deed, executed by the said Benefactor, towards defraying the Expence of distributing *Bibles*,

*bles, New Teſtaments*, and other Religious Books, under the Inſpection of the Society.

THE ſame Gentleman did alſo in the Year 1737 execute another Deed to the Five Members above-mentioned, for conveying to them, their Heirs and Aſſigns for ever, *Eighty Pounds* New South Sea Annuities; the Dividends whereof are to be laid out from time to time (at the Direction of the Society) in Books for propagating the Chriſtian Religion in the *Eaſt-Indies*, or other Parts of the World; which *Annuity Stock* is alſo to be veſted, as ſoon as may be, in a Purchaſe of *Freehold* Land, the better to perpetuate the Truſt. Both which Settlements were confirmed by his Will.

THESE are the *general* Deſigns wherein the Society are at preſent engaged; the *particular* State whereof will be publiſhed every Year: and what it was at their laſt Audit, may be ſeen in the *Appendix*, N°. V.

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## *The* TREASURERS *of this* SOCIETY.

THE Reverend Dr. DAVIS, Archdeacon of *Rocheſter*, and Rector of St *Mary Lambeth*, is Treaſurer for all Benefactions to the Deſigns of the Society in general; and to the *Arabick* Impreſſions of the *New Teſtament* and *Pſalter*.

HENRY HOARE, Eſq; of *Cheſter*, is Treaſurer for all *Quarterly Subſcriptions*, and alſo for all *Remittances* for *Packets* of Books ſent to any Members.

BENJAMIN HOARE, Eſq; in *Hanover-ſq.* is Treaſurer for all *Benefactions* to the *Tranquebar Miſſion* in the *Eaſt-Indies*.

The Revd. Mr THOMAS BROUGHTON and Mr WILLIAM WATTS are Joint Secretaries to the Society.

*Letters may be directed to the Rev. Mr* BROUGHTON, *at the Society's Houſe in* Bartlet's Buildings, Holborn.

APPENDIX.

[redacted]

# APPENDIX.

## N° I.

*The Form of recommending* MEMBERS, *according to the* Standing Orders *of the* SOCIETY.

WE the Underwritten do recommend *A. B.* to be a Member of the Society for promoting Christian Knowledge; and do verily believe that He is well affected to His Majesty King GEORGE, and his Government; and to the Church of *England* as by Law established; of a sober and religious Life and Conversation, and of an humble, peaceable, and charitable Disposition.

A

# LIST

OF THE

# SUBSCRIBING MEMBERS

OF THE

## SOCIETY *for promoting Christian Knowledge.*

| Time of Admission. | |
|---|---|
| 1744. | RIGHT Reverend *Samuel* Lord Bishop of *St Asaph.* |
| 1740. | *John Andrew* LL.D. Master of the Faculties to the Lord Archbishop of *Canterbury.* |
| 1744. | *Francis Aysough* D.D. Clerk of the Closet to His Royal Highness the Prince of *Wales.* |
| | B |
| 1738. | Right Reverend *Joseph* Lord Bishop of *Bristol.* |
| | Right Reverend *Matthew* Lord Bishop of *Bangor.* |
| 1722. | *William Belitha* Esq; *Teddington* in *Middlesex.* |
| 1723. | *Thomas Blencowe* of the *Middle Temple*, Esq; |
| 1725. | *Thomas Bromsall* Esq; *Blunham, Bedfordshire.* |

*Peniston*

Time of Admiſſion.

1726. *Peniſton Booth* D.D. Dean of *Windſor.*
1729. *Calverly Bewicke* Eſq; *Clapham, Surrey.*
1731. *Edward Beaton* M.A. of the Iſle of *Wight.*
1732. *William Berriman* D.D. Fellow of *Eaton*, and Rector of St *Mary Ax*, *London.*
Rev. Mr *Henry Albert Butjenter*, one of His Majeſty's *German* Chaplains.
1735. *William Bedingfield* of *Swaiſall Hall*, *Suffolk*, Eſq;
*John Burton* D.D. Head Maſter of *Weſtminſter* School.
1738. *William Brown* M.D. at *Lynn*, *Norfolk.*
*John Betteſworth* LL.D. Dean of the Arches.
Rev. Mr *Gilbert Burnet*, Miniſter of *Clerkenwell.*
*John Barton* M.A. Rector of *Sherington*, *Bucks.*
1740. Rev. Mr *Biſcowe*, Chaplain in Ordinary to His Majeſty, and Rector of St *Martin Outwich.*
*Samuel Baker* D.D. Canon Reſidentiary of St *Paul's.*
*Edward Bayner* D.D. Vicar of *Royſton*, *Herts.*
Rev. Mr *Daniel Beaufort.*
1741. *Philip Bearcroft* D.D. Chaplain to His Majeſty, and Preacher of the *Charter-Houſe.*
Mr *John Beckham* at *Swaffham*, *Norfolk.*
1742. *Lewis Brute* M.A. Preacher at *Somerſet-Houſe* Chapel.
Sir *Griffith Boynton* Bart. *Burton Agnes*, *Yorkſhire.*
*John Berriman* M.A. Rector of St *Alban*, *Wood-ſtreet.*
1743. *William Beſt* D.D. Vicar of St *Lawrence Jewry.*
*Buckland Nutcombe Bluett* Eſq; of *Nutcombe*, *Devon.*
Rev. Mr *Jacob Bourdillon*, *Spital-Fields.*
Rev. Mr *Bates* of *Horncaſtle*, *Lincolnſhire.*
1744. Rev. Mr *Anſelm Batty*, of the King's Chapel.
Rev. Mr *Brte*, Rector of *Mark's-Tey*, *Eſſex.*
*James Bateman* of *Well*, *Lincolnſhire*, Eſq;

Right

C.

1727. Right Rev. *Samuel* Lord Biſhop of *Cheſter*.
1700. *Rowland Cotton* Eſq; *Foxall, Derbyſhire*.
1716. *Thomas Clendon* Eſq; *London*.
1724. *Richard Cobbe* M. A. Chaplain to the Right Honourable the Earl of *Aylesbury*.
1733. *Joſeph Casberd* M. A. Prebendary of *Briſtol*.
1734. *John Conybeare* D. D. Dean of *Chriſt-Church*, Oxon.
1735. *Thomas Carew* of *Crewcombe, Somerſetſhire*, Eſq;
1738. *Henry Reginald Courtney* Eſq; *Upper Groſvenor-ſtreet*.
*Edmund Caſtle* B. D. Maſter of *Corpus Chriſti* College, *Cambridge*.
*Peregrine Courtney* Eſq;
1740. *Thomas Cartwright* D. D. Archdeacon of *Colcheſter*.
Rev. Mr *Chamberlayne*, Rector of *Great Creſſingham, Norfolk*.
1741. *John Chapman* D. D. Archdeacon of *Sudbury*.
1742. *Reuben Clarke* D. D. Archdeacon of *Eſſex*.
*Allen Cowper* M. A. Rector of *Warbois, Huntingdonſh*.
*Charles Walter Congreve* M. A. Archdeacon of *Ardmagh*.
1743. *Thomas Church* M. A. Prebendary of St *Paul's*.
1744. *John Caſtelman* M. A. Prebendary of *Briſtol*.

D.

1744. Right Reverend *Richard* Lord Biſhop of St *David's*.
1724. *John Denne* D. D. Archdeacon of *Rocheſter*.
1739. *Chriſtopher Dawſon* Eſq; *London*.
1742. Mr Alderman *Davies* of *Beverley, Yorkſhire*.
1743. *James Dalbiac* of *Spital Fields*, Eſq;
1744. Rev. Mr *Doughty*, Vicar of *Wiſſington, Lincolnſhire*.
1745. Rev. Mr *De Chair*, *Stoke-Newington, Middleſex*.

Right

1730. RIght Rev. *Nicholas* Lord Bishop of *Exeter*.
1742. Right Rev. *Robert* Lord Bishop of *Ely*.
1720. Right Honourable the Earl of *Egmont*.
1743. *Vigerus Edwards* Esq; *London*.
1742. *Sloane Elsmere* D. D. Rector of *Chelsea*.
1744. Rev. Mr *Henry Evans* of the King's Chapel.

1713. PEter *Foulkes* D. D. Precentor of *Exeter*.
1746. Rev. Mr *John Forster* Rector of *Elton*, *Huntingdonshire*.
1719. *Francis Freeman* Esq; *Bristol*.
1744. *John Ferret* Esq; *Westminster*.

G.

1724. RIght Rev. *Martin* Lord Bishop of *Gloceſter*.
1727. Sir *John Gonson* Knt.
1731. Rev. Mr *Henry Green*, Vicar of St *Peter*'s in *Derby*.
1734. *Samuel Green* D. D. Rector of St *George* the *Martyr*.
1742. Rev. Mr *Thomas Gibson*, Vicar of *Dover-court*, *Essex*.
1743. Mr *Francis Gosling* Banker, *London*.
1744. *John Goodwin* M. A. Rector of *Clapham*.

H.

1713. JOhn *Heylin* D. D. Prebendary of *Westminster*.
1718. *Henry Hastings* Esq; *Chelsea*.
1725. *Benjamin Hoare* Esq; Banker, *London*.
1730. Rev. Mr *John Holcombe*, Rector of *Tenby*, *Pembrokeshire*.
1731. *Thomas Hunt* D. D. *Arabic* Professor, *Oxon*.
1734. *Jeffery Hotherington* Esq; *London*.

I.

J.

K.

L.

M.

N.

O.

P.

Thomas

Time of Admission.

1735. *Thomas Horne* M. A. Vicar of *Spilsbury, Oxon.*
1736. *Joseph Hudson* Esq; *Westminster.*
1740. *Edward Hartley* M. D. *Bath.*
1742. *Thomas Hayter* D. D. Archdeacon of *York.*
1743. Mr *Macbeth Hayter*, *Colemanstreet.*
1744. *Eden Howard* M. A. Rector of *Rendlesham, Suffolk.*

L.

1725. *William Jenning* Esq; *London.*
1742. { *John Johnson* M. A. Preacher of the Chapel in *Long-Acre.*
{ *Charles Jenner* D. D. Preacher of St *John*'s Chapel, *Holborn.*
1743. Rev. Mr *Thomas Jackson*, Rector of *Greens Norton, Northamptonshire.*
1740. *Lawrence Jackson* B. D. Vicar of *Ardleigh, Essex.*
1745. Rev. Mr *Jenkin*, Lecturer of St *Martin, Ludgate.*

K.

1742. *Samuel Knight* D. D. Archdeacon of *Berks.*
1744. *John Kippax* M. A. Fellow of *Clare-hall, Cambridge.*

L.

1705. Right Rev. *Edmund* Lord Bishop of *London.*
1724. Right Rev. *Richard* Lord Bishop of *Lichfield and Coventry.*
1716. Sir *James Lowther* Bart.
1727. *John Lynch* D. D. Dean of *Canterbury.*
1740. Rev. Mr *William Langton*, Rector of *Panton, Lincolnshire.*
1741. *William Lunn* D. D. Archdeacon of *Huntingdon.*
1742. *William Lucas* M. A. Rector of *Bennington, Hertfordshire.*
1744. { *Stephen Law* Esq; *London.*
{ *Roger Long* D. D. Master of *Pembroke College, Cambridge.*

The

M.

1723. THE Right Honourable *Thomas* Earl of *Malton*.
1730. *John Mears* Esq; *Greenwich*.
1740. *John Morren* M. A. Prebendary of *Winchester*.
1741. { *Robert Shewen* D.D. Vicar of *Grays* in *Essex*.
Rev. Mr *Mason*, Rector of St *Mary's* in *Colchester*.
1743. Rev. Mr *Mayhew*, Rector of *Mistley*, *Essex*.
*Thomas Micklethwaite* Esq; *Leeds*, *Yorkshire*.

N.

1716. MR *Samuel Newey*, *London*.
1743. *Samuel Nicoll* M. A.
1744. *William Newell* M.A. Fellow of *Oriel College*, *Oxon*.

O.

1734. RIght Rev. *Thomas* Lord Bishop of *Oxford*.
1730. Mr *Henry Overton*, *London*.

P.

1711. *John Pelling* D. D. Canon of *Windsor*.
1720. *Zachary Pearce* D. D. Dean of *Winchester*.
1725. Sir *John Philipps* Bart.
1726. Sir *John Price*, of *New-Town-Hall*, *Montgomeryshire*.
1727. *Thomas Pardo* D.D. Principal of *Jesus College*, *Oxon*.
1736. *John Peck* Esq; *Spital-Fields*.
1744. { *Vincent Perronet* M. A. Vicar of *Shoreham*, *Kent*.
Rev. Mr *Pitrius*, Preacher at the *German* Church in the *Savoy*.

R.

1740. REV. Mr *Ralph*, Vicar of *Ingatestone*, *Essex*.
1741. { *Nicholas Robinson* M.D. at the College of Physicians, *London*.
*David Ravaud* Esq; *London*.
1743. Rev. Mr *Rothery*, Lecturer of *Chelsea*.

S.

1707. Right Rev. *Thomas* Lord Bishop of *Sodor* and *Man*.

1732. *Francis Stanley* M.A. Rector of *Hadham*, *Herts.*

1734. *Joseph Smith*, D.D. Provost of *Queen's College*, *Oxford*.

1734. Sir *Hans Sloane*, Bart. *Chelsea*.

1736. *Thomas Seville* Esq; *London*.

1739. Rev. Mr *Salwey*, *Worcester*.

1740. *John Stephens* Esq;
*R. Sneyd* D.D. Rector of *Hemingbury Sible*, *Essex*.
*Humphry Sydenham* Esq; *Chelsea*.
*Henry Stebbing* D.D. Chancellor of the Diocese of *Salisbury*.

1742. *William Short* Esq; *Exeter*.

T.

1730. Rev. Mr *Talbot*, Rector of *Burfield*, *Berks.*
*Thomas Troyte* M.A.

1733. *John Thereld* Esq; *Kensington*.

1734. *John Thomas* D.D. Canon Residentiary of St. *Paul's*.

1740. *Samuel Terruno* Esq; *Putney*, *Surrey*.

1742. *James Tarkington* M.A. Rector of *Little Stukely*, *Huntingdonshire*.

V.

1700. *James Vernon* Esq; *Westminster*.
1732. *Edward Vernon* D.D. Rector of St. *George's*, *Bloomsbury*.

1740. Rev. Mr *Velley*, Vicar of *Chipping Ongar*, *Essex*.

1744. Mr *Richard Venn*, *Ludgate-Hill*.

W.

1725. Right Rev. *Benjamin* Lord Bishop of *Winchester*.

1734. Right Rev. *Isaac* Lord Bishop of *Worcester*.

1712. *Samuel Weller* LL.B. Minister of *Maidstone*, *Kent*.

Mr

1733. Mr *Charles Wadſworth* at *How, Norfolk.*
1734. *Thomas Wilſon* D.D. Prebendary of *Weſtminſter.*
1739. *Conway Whitehorne* Eſq; of the *Middle-Temple.*
1740. { Mr *William Watts, Vauxhall.*
{ Rev. Mr *Ward* of *Kenſington.*
1742. *Henry Weſton* Eſq; *Cherſey, Surrey.*
1743. Rev. Mr *Worthington*, Vicar of *Bladwell, Shropſhire.*
1744. { *John Witton* M.A. of *Chapel Thorpe, Yorkſhire.*
{ Sir *William Wentworth* Bart, at *Bretton, Yorkſhire.*
1745. Rev. Mr *Wilſon*, Vicar of *Halſted, Eſſex.*

## Y.

1728. THE Moſt Rev. *Thomas* Lord Archbiſhop of *York.*

## Z.

1724. REV. Mr *Ziegenbagen*, one of His Majeſty's *German* Chaplains.
1733. Rev. Mr *Zouch* of *Sandal Magna, Yorkſhire.*

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## LADIES Annual Contributors.

1732. { Mrs *Beſſet* of *Yanton-Court, Devon.*
Mrs *Anna Sophia Courtney, Exeter.*
Mrs *Bridget Ilbert* of *Bowring-Leigh, Devon.*

No

# N°. II.

THAT the Charity-Schools might answer the true Purpose for which they were erected, this Society have, in their *Circular Letters* to their Correspondents, recommended, that with their Instructions in Religion and Piety, they should join all proper Methods of Inuring the Children to *Labour* and *Industry*; and in their Circular Letter *A. D.* 1712, they have these Words:

Circular Letter 1712.

"And because some have apprehended, that the "placing so many of them out Apprentices to Manual Trades, as is now generally done, may occasion, in Time, a Want of Servants, especially "in Husbandry; the Society recommend it to your "Consideration, whether the bringing up the Children to Husbandry, or putting them out to Services, at Sea, or in sober Families, may not be "more useful to the Publick, and no less beneficial "to themselves."

1719. To the Year 1719, they recommended the same Thing to their Correspondents, in the following Words.

"NEXT to improving the Minds of the Poor "in all necessary Christian Knowledge, the Society "have desired, and do again earnestly intreat all "their Correspondents, to use their utmost Endeavours to get some kind of Labour added to the "Instruction given to Children in the Charity "Schools;

" Schools; as *Husbandry* in any of its Branches, *Spinning*, *Sewing*, *Knitting*, or any other useful " Employment; to which the particular Manufactures of their respective Countries may lead them: " This will bring them to an Habit of Industry, " as well as prepare them for the Business by which " they are afterwards to subsist in the World, and " effectually obviate an Objection against the Charity Schools, that they tend to take poor Children " off from those servile Offices which are necessary " in all Communities, and for which the wise Governor of the World has by his Providence designed them.

" The best Means of employing the Poor, has always had a Share in the Thoughts of the wisest " Men in this Kingdom; and the present State of " Affairs, with respect to our Trade, seems to require a Continuance of your Care and Application, to promote those Employments among the " Children educated in Charity Schools, which may " be most for the Service of the Publick; so that " beside *Reading*, *Writing*, and *Arithmetick*, and " instructing them in the Principles and Rules of " our holy Religion, they ought also to be inured " to some sort of profitable *Labour* or *Business*. Circular Letter 1720.

" It has been observed by a worthy Corresponding Member, that where, in the Want of other " Labour, the Children in the Country go a Mile " or two to School, even that has contributed to " make them robust and active; and that *Gardening*, *Plowing*, *Harrowing*, or other servile Labour every other Day for their Parents, has been " no Prejudice to their Progress in Learning.

" 'Tis not easy to prescribe such an Employ as " would suit all Parts of the Kingdom; and there- " fore Circular Letter 1722.

" fore it must be left to the Prudence of those
" who are intrusted with the Management of Cha-
" rity Schools, to chuse such Employments for
" the Children, as they shall judge to be most prac-
" ticable in their respective Places; and if any in
" your Neighbourhood have been so happy as to
" fall into a proper Method for employing poor
" Children, you are desired to signify it in as parti-
" cular a manner as you can; that when the So-
" ciety are furnished with a greater Variety of such
" Methods, they may be communicated to the
" Publick for general Practice.

1725. " And tho' the Manner of employing the Poor,
" may, at first, be attended with some Difficulty,
" by reason of the Variety of Manufactures in the
" Kingdom, and the Materials necessary for them,
" which all Places do not equally afford; yet
" wherever an Attempt has been made (tho' by
" Means perhaps at first not appearing very proba-
" ble) it has seldom failed of producing some
" good Effect: for notwithstanding the Produce of
" the Manufactures, wherein the Poor are employ-
" ed, should happen to be but small, yet if they
" are kept from Idleness and Beggary, and inured to
" a sober and industrious way of Living, the good
" Effects thereof, as well to themselves as to the
" Publick, will fully compensate all the Pains that
" shall be taken therein.

Circular Letter 1729. " The general Usefulness of *Husbandry* to this
" Nation, the real Want there has been of Persons
" to be employed in it, and the Mortality that has
" lately happened in many Counties, especially
" among the lower and more laborious sort of
" People, are, in the Opinion of the Society, all of
" them, very good Reasons to engage their Mem-
" bers

" bers to uſe their utmoſt Endeavours that poor " Children may be bound out *Apprentices* to that " Buſineſs; which would ſilence one of the moſt " popular Clamours that has been raiſed againſt " Charity Schools. This Concern therefore, which " ſo nearly affects the common Intereſt of our " Country, is particularly recommended by the So- " ciety to all their Members.

From theſe *Extracts* it will appear, how careful this Society has always been to obviate the common Objections made againſt the Charity Schools, that they only breed up Children in Idleneſs and Pride; and it muſt not be omitted, that as early as the Year 1712, they particularly recommended, " That however theſe Children are diſpoſed of, it " will be very neceſſary beforehand to teach them " that great Leſſon of *true Humility*, which our " Saviour has preſcribed to all that will be his Diſ- " ciples; leſt the Advantages they receive from a " pious Education, ſhould incline them to put too " great a Value upon themſelves; and therefore " that the Maſters be often put in mind of guard- " ing the Children under their Care, as much as " poſſible, againſt ſuch dangerous Conceits; and in " order thereunto, to inſtruct them very carefully " in the Duties of Servants, and Submiſſion to " Superiors.

And knowing that it is of the higheſt Importance to the Welfare of the Charity Schools, to remove all Occaſion of Complaint againſt them as Nurſeries of *Diſaffection* to the Government, They acquainted their Members in Town and Country, " That his Grace the Archbiſhop of *Canterbury* " having heard ſome Complaints againſt the Con- " duct of certain Teachers in theſe Schools, on this

" Head, did, in 1716, write a Letter to the Truſtees " of the Schools in and about *London*, earneſtly ex- " horting them *rigorouſly to animadvert upon all, " whether Children or Teachers, who either appear " or ſuffer them to appear at any time in publick, " to affront the Government, and bear a Part in thoſe " Tumults and Riots, which are ſo great a Scandal, " as well as Prejudice, to the good Order and Peace " of the Realm. And likewiſe, if there be any Ca- " techiſms or Inſtitutions taught in any of theſe " Schools, that meddle with political or party Prin- " ciples, that they ought immediately to be thrown " aſide, as pernicious to the original Deſign of theſe " pious Nurſeries.*

SOME time after this, his Grace, in a particular manner, recommended it to the Truſtees of the Charity Schools in and about *London*; " To require " all the Maſters and Miſtreſſes under their Di- " rection, not only to take the Oaths to the Go- " vernment before their Admiſſion, but at the " Time of their Admiſſion to ſubſcribe to ſome ſuch " ſolemn Promiſe, or Declaration, as the follow- " ing, viz. *That they do heartily acknowledge his Ma- " jeſty King* GEORGE, *to be the only lawful and " rightful King of theſe Realms; and will to the " utmoſt of their Power educate the Children com- " mitted to their Charge, in a true Senſe of their " Duty to him as ſuch; That they will not by any " Words or Actions, do any thing whereby to leſſen " their Eſteem of, or their Obedience to the preſent " Government. That upon all publick Days, when " their Children may be likely to appear among any " diſorderly Perſons, they will do their beſt to keep them " in, and ſeverely puniſh them, if they ſhall hear of " their running into any Tumults, or publick Meet-

" ings,

" *ings, contrary to the good Order of ſuch Schools* " *and Scholars.*

SEVERAL other Prelates have earneſtly preſſed the like Exhortations, in their Sermons at the Anniverſary Meetings of the Charity Schools, as well as on other Occaſions; and the Society think it incumbent on them to uſe all their Intereſt to procure a general Conformity to his Grace's and their Lordſhips Sentiments in this Matter, as of the laſt Importance to the Welfare of the Charity Schools; and therefore intreat all their Correſpondents to do their utmoſt to remove all Occaſions of Complaint, as they value the Proſperity of theſe Schools.

# An Account of the CHARITY-SCHOOLS in and about *London* and *Westminster*,

## APRIL 1745.

This Mark * denotes *Schools of which an Account hath been given this Year from the Pulpit*, which *Schools* generally attend the *Anniversary Meeting*.

*C. signifies* Clothed. | *M.* Maintained.
*pt. Cl.* part Clothed. | *W.* Set to Work.

| CHARITY-SCHOOLS in the Parishes of | Schools | BOYS. | GIRLS. | Boys put out since setting up of the School to Appren. | Boys put out since setting up of the School to serve on board Ships | Girls put out since setting up of the School to Appren. | Girls put out since setting up of the School to Service | No. of Children maintained in the Schools |
|---|---|---|---|---|---|---|---|---|
| * Aldgate Ward within, formerly St *Katherine Creed*, 1717. C. | 1 | 35 | — | 15 | 171 | — | — | 269 |
| * St. Andrew Holborn erected 1699. C. | 1 | 80 | — | 150 | 5 | — | — | 485 |
| * In the same Parish, 1706. | 1 | — | — | 70 | — | — | 276 | 347 |
| * In the same Parish, 1715. for Teaching Navigation to 40 Children gratis, out of the Charity Schools, within the Bills of Mortality, on *Mondays*, *Wednesdays*, and *Fridays*; from whence 169 Boys have been put Apprentices to Sea, included in the Numbers put out of their respective Schools. | | | | | | | | |
| * St Anne Aldersgate 1709. C. | 2 | 80 | 20 | 81 | 98 | 35 | 82 | 350 |
| * St. Anne Blackfryars, set up 1709. supported by Endowment, pt. C. | 2 | 40 | 30 | 103 | 144 | 71 | 123 | 411 |
| * St. Ann Westminster 1698. C. | 1 | 52 | — | 300 | 84 | — | — | 436 |
| * In the same Parish 1698. C. | 1 | — | 52 | — | — | 131 | 142 | 325 |
| * St. Bartholomew the Great, for Boys 1717. and for Girls 1717. *Pt.* C. | 2 | 26 | 20 | 41 | 44 | 5 | 61 | 221 |
| | 12 | 263 | 193 | 1019 | 543 | 242 | 684 | 2944 |

| CHARITY SCHOOLS in the Parishes of | No. of Scholars | Boys | Girls | Boys put out since setting up of the School to Appren. | Boys put out since setting up of the School to Services | Girls put out since setting up of the School to Appren. | Girls put out since setting up of the School to Services | No. of Children educated in the Schools excluding Increase in them |
|---|---|---|---|---|---|---|---|---|
| Battersea, *Surry*, founded and endowed by a Person of Quality for 20 Boys, taught to Read, Write, and cast Accounts, several of whom are also taught Arithmetick with the Use of the Globes left for that Purpose. | 1 | 20 | — | 7 | — | — | — | 27 |
| * Billingsgate Ward 1714. C. | 1 | 40 | — | 21 | 36 | — | — | 57 |
| St. Botolph Aldersgate, 1708. C. | 1 | 50 | — | 420 | 20 | — | — | 513 |
| In the same Parish 1702. C. | 1 | — | 50 | — | — | 16 | 155 | 221 |
| St. Botolph Aldgate within For Boys set up 1698. and for Girls 1714. C. | 2 | 50 | 40 | 156 | — | 32 | — | 272 |
| St. Botolph Bishopsgate, 1710. C. | 2 | 25 | 25 | 32 | 82 | 20 | 55 | 239 |
| * St. Bride's Parish 1711. C. | 2 | 50 | 40 | 96 | 24 | 47 | 48 | 297 |
| * Bridge and Candlewick Ward, set up for Boys 1710. Girls 1713. formerly under the Name of St. *Michael* Crooked-Lane, and St. *Magnus* the Martyr. C. | 2 | 60 | 40 | 200 | 253 | 8 | 245 | 712 |
| * Broadstreet Ward 1714. C. | 2 | 50 | 30 | 120 | 40 | 26 | 98 | 428 |
| * Camberwell in *Surry* 1711. C. | 2 | 25 | 25 | — | — | — | 96 | 146 |
| * Castle Baynard Ward C. Boys 1715. Girls 1716. | 2 | 30 | 20 | 70 | 162 | 28 | 103 | 413 |
| Chelsea, *Middlesex*, set up 1703. endow'd with 30 *l. per Ann.* for ever, by the late Mr. *Gwinnet Lyne*, *Pr.* C. and *Pr.* M. | 2 | 35 | 20 | 72 | 32 | — | 3 | 144 |
| In the same Parish, Set up *June* 1709. for Soldiers Girls, supported by Ladies and Gentlewomen, seven of whom are Trustees. C. | 1 | — | 30 | — | — | 7 | 97 | 134 |
| * Christ-Church, *Spital-Fields*, set up 1708. C. | 2 | 30 | 30 | 66 | 101 | 6 | 95 | 332 |
| * Christ Church in *Surry*, Boys 1711. Girls 1719. C. | 2 | 30 | 10 | 245 | 37 | 49 | 31 | 302 |
| * St. Clement Dane 1702 C. | 2 | 60 | 40 | 200 | 23 | — | 255 | 835 |
| | 27 | 561 | 40 | 1891 | 795 | 239 | 1287 | 5173 |

| CHARITY-SCHOOLS in the Parishes of | No. of Schools | Boys | Girls | Boys put out since setting up of the School to Appren. | Boys put out since setting up of the School to Service | Girls put out since setting up of the School to Appren. | Girls put out since setting up of the School to Service | No. of Children educated in the Schools besides those put out Apprentices or to Service |
|---|---|---|---|---|---|---|---|---|
| * In the same Parish of St. *Clement Danes*, an Hors-book School for Boys and Girls, 1714. *C.* | 1 | 20 | 10 | | | | | 30 |
| * Cordwainers and Bread-street Ward, *C.* Boys 1701. Girls 1714. | 4 | 50 | 30 | 807 | 44 | 184 | | 781 |
| Cornhill and Lime-street Ward *C.* 1710. | 2 | 50 | 30 | 145 | 20 | 147 | | 564 |
| * Cripplegate Ward *within*, including the School of St. *Alphage*, Boys 1712. Girls 1713. *C.* | 2 | 50 | 25 | 109 | 188 | 1 | 128 | 501 |
| Deptford in *Kent C.* | 2 | 50 | 25 | 8 | | | | 78 |
| Dowgate Ward, set up 1715. *C.* | 2 | 30 | 20 | | | | | 352 |
| * St. Dunstan in the West *C.* Boys 1708. Girls 1710. | 2 | 50 | 40 | 151 | 77 | 184 | | 690 |
| * St. Edmund the King. A Subscription and Collection to put out Apprentices educated in the Charity Schools and 240 Children have been put out, included in the Numbers put out of their respective Schools. | | | | | | | | |
| * St. Etheldreda, *C.* Set up 1719. first in the Parish of St. *Martin Ludgate*, supported by the Subscriptions of a Society, and other Collections | 1 | 30 | | 44 | 52 | | | 126 |
| * East Smithfield in the Parish of *Aldgate*, the Boys set up 1706, and the Girls 1710. *C.* | 2 | 40 | 30 | 195 | 10 | 180 | | 544 |
| * Faringdon Ward *within* set up 1705. *C.* | 2 | 60 | 40 | | | | 73 | 648 |
| St. George in the East, *C.* Boys 1716. Girls 1718. | 2 | 50 | 30 | 256 | 11 | 330 | | 807 |
| * St. George the Martyr 1708. *C.* | 2 | 35 | 35 | 71 | 1 | 131 | | 451 |
| St. George Southwark *C.* | 1 | 50 | | 14 | 226 | | | 290 |
| St. George *Middlesex* 1719. *C.* | 2 | 50 | 50 | 99 | | 12 | 20 | 331 |
| | 25 | 515 | 380 | 1925 | 1629 | 176 | 1377 | 6102 |

| CHARITY-SCHOOLS in the Parishes of | Boys | Girls | Girls | Boys put out Apprentices | Girls put out Servants | Girls put out Servants | Yearly Charges |
|---|---|---|---|---|---|---|---|
| Sir *George Wheler's* Chapel in *Spital Fields*. 1703. C. W. | 1 | — | 30 | — | — | 14 | 11 | 55 |
| *S. Giles Cripplegate* without, in *Redcross-street*, 1698. C. | 1 | 100 | — | 1718 847 | — | — | — | 1125 |
| In the same Parish, supported by the Lady *Elizabeth Hastings*'s Legacy of 61 *l.* 10 *s. per Ann.* 1709. C. | 1 | — | 30 | — | — | 32 | 31 | 113 |
| *St. Giles in the Fields, and *St. George Bloomsbury* set up 1705. C. The Trustees of these Schools in 1718 finding themselves burthen'd with binding out Girls to Trades, agreed that for the future only the eldest Girls shall be wholly maintain'd in the Schools, with a Person appointed to teach them what is necessary to qualify them for Services. | 4 | 101 | 101 | 1718 79 | 238 | 71 | 987 |
| Greenwich, *Kent*. 1700. C. *W.* the Children here spin, and make their own Cloaths both Linnen and Woollen. | 1 | — | 40 | — | — | 4 | 200 | 244 |
| * In the same Parish, Cloathed in Green. | 1 | 20 | — | — | — | — | — | 20 |
| * In the same Parish, Cloathed in Grey. | 1 | 28 | — | — | — | — | — | 28 |
| * *Hammersmith, Middlesex*. | 2 | 20 | 20 | — | — | — | — | 40 |
| * St. James Clerkenwel, C. 1700. | 2 | 60 | 40 | 1718 12 | 143 | 47 | 607 |
| In the same Parish, 1730. for Children 5 Years old, to qualify them for the other Schools. | 1 | 20 | 10 | — | — | — | — | 30 |
| St. James Westminster, C. Supported by the Offertory. 1697. | 1 | 42 | — | 136 | — | — | — | 178 |
| In the same Parish in *King-street*, set up 1712, by the late Archbishop *Tenison*, supported out of the Revenue of the Chappel, C. | 1 | 36 | — | 120 | — | — | — | 156 |
| | 17 | 427 | 291 | 1136 | 938 | 431 | 360 | 3583 |

## CHARITY-SCHOOLS

in the Parishes of

| | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | Boys put out since setting up of these Schools | | Girls put out since setting up of the Schools | | No. of Children now in the Schools | |
| | | | | | | | | | | |
| In the same Parish of St. | | | | | | | | | | |
| Clement's Eastcheap, set up 1723. C. M. W. to prepare them for Service, supported by Collections at | 1 | | 40 | | | | | 60 | | 100 |
| * St. John at Hackney, C. Set up 1714. laid down Lady-day 1732. Rebuilt Midsummer following | 2 | 30 | 30 | | 73 | 65 | 4 | 84 | | 276 |
| St. John Wapping, set up for Boys 1704. Girls 1708. C. | 2 | 40 | 30 | | 185 | | 46 | 78 | | 488 |
| St. John Southwark, 1735. Cl. | 1 | — | 31 | | | | | | | 31 |
| * Isleworth, Middlesex, 1715. C. W. | 2 | 40 | 20 | | | | | | | 60 |
| * St. Katherine near the Tower, 1707. C. | 2 | 30 | 30 | | 286 | 18 | 48 | 37 | | 337 |
| Kensington, Mid. 1707. To which His Majesty is graciously pleased to allow 80 l. per Ann. and the Children have a Dinner every Sunday from Michaelmas to Lady-day | 2 | 30 | 20 | | 84 | 15 | 34 | 55 | | 236 |
| * Lambeth in Surry, Boys 1708. Girls 1706. C. W. One half of the Day the Boys are employ'd in Spinning Silk, the Girls in Knitting and Sewing alternately all day. | 1 | 40 | — | | 112 | — | — | — | | 152 |
| * Langbourn Ward, set up in the Name of [illegible] Bond-street, 1702. and made the Ward Schools, 1735. Cl. | [illegible] | 50 | — | | [illegible] | 135 | — | — | | 280 |
| * St. Leonard Shoreditch, Boys erected 1705. Girls 1709. C. | 2 | 50 | 50 | | [illegible] | 175 | 64 | 118 | | 650 |
| * St. Luke Middlesex, from the Parish of St. Giles Cripplegate, set up 1698. Cl. | 1 | 40 | — | | 133 | — | — | — | | 173 |
| * In the same Parish, Cl. Set up 1712. supported by a Legacy of Mr. John Fuller, deceased, and five Pounds allow'd to put each Boy Apprentice | 1 | 24 | — | | 79 | — | — | — | | 53 |
| | | | | | 920 | 687 | 254 | 370 | | 2836 |

| | Boys | Girls | Boys put out since setting on foot | Boys put out since setting on foot | Girls put out since setting on foot | Girls put out since setting on foot | No. of Children taught in the whole |
|---|---|---|---|---|---|---|---|
| * St. Margaret Weſtmin. for, cloath'd in Blue; the Boys ſet up 1688. the Girls 1714. C. | 58 | 52 | 34 | 80 | 7 | 108 | 680 |
| In the ſame Parish, cloath'd in Grey, M. and M. the Boys ſet up 1698. | 2 | 50 | 26 | 381 | | 218 | 675 |
| St. Martin in the Fields 1699. C. In theſe Schools 55 Girls are M. and one third Part of the Boys are daily employed in uſeful Labour, ſo that the whole School works 2 Days in a Week by Rotation. | 80 | 51 | 536 | | 158 | | 865 |
| * St. Mary at Lambeth, 1710. C. | 1 | 26 | 18 | 78 | 33 | 15 | 22 | 184 |
| * St. Mary Magdalen Bermondſey, Boys 1711. Girls 1721. C. | 2 | 50 | 20 | 170 | 134 | 7 | 89 | 504 |
| St. Mary Overee, *alias* St. Saviour Southwark, C. | 2 | 60 | 50 | | | 206 | | 316 |
| * St. Mary Rotherhith, C. | 1 | 20 | | | 1 | | | 25 |
| * St. Maryle Strand, 1702. C. | 1 | 16 | | 66 | 13 | | | 95 |
| * St. Mary Whitechapel, 1705. C. | 2 | 60 | 40 | 200 | 272 | 123 | 187 | 891 |
| * Mile End, Old Town, ſet up 1723. C | 1 | 30 | | 80 | 6 | | | 78 |
| * In the ſame Parish, cloath'd in Blue, and endow'd | 1 | 100 | | | | | | 60 |
| * Mortlake in Surry, ſet up 1701. C. | 2 | 9 | 9 | | | | | 18 |
| Newington Butts, *Surry*, 1710. C. | 1 | 30 | | 42 | | | | 72 |
| Norton Folgate. This School was ſet up 1698. and has been very uſeful as a Nurſery to the Neighbouring Charity Schools | 1 | 60 | | | | | | 60 |
| * St. Olave Old Jewry, and St. Mildred in Bread-ſtreet Lane, ſet up 1717. C. | 1 | 30 | | 102 | | | | 163 |
| * St. Olave Southwark, 1733. C. | 1 | | 40 | | | 48 | 1 | 89 |
| | 23 | 873 | 388 | 1974 | 652 | 200 | 1029 | 4815 |

| CHARITY-SCHOOLS in the Parishes of | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| * St Paul Covent Garden, Boys put out 1712. Girls 1713. C. | 2 | 80 | 30 | | | 7 | 40 | | 389 |
| * St. Paul Shadwell, Boys 1699. Girls 1713. C. | 2 | 40 | 30 | | | | | | 135 |
| Poplar Chapel in Stepney, E. 1711. | 1 | 30 | | 34 | 20 | | | | 84 |
| * Putney, Surry, C. | 1 | 20 | | | | | | | 30 |
| *Queen-Hithe Ward, set up 1712. C. | 2 | 24 | 30 | 7 | 70 | 3 | 40 | | 170 |
| *Ratcliff Hamlet Stepney, Boys 1710. Girls 1713. | 2 | 35 | 15 | 100 | | | 10 | | 160 |
| *Richmond in Surry, set up 1711. C. | 2 | 50 | 30 | | 88 | 200 | 30 | | 620 |
| *St. Sepulchre within, set up 1700. C. | 1 | 30 | | | | | | | |
| * In the same Parish within, set up 1702. C. | 1 | | 31 | | | | 374 | | 435 |
| * In the same Parish within, Girls set up 1711. C. | 1 | | 25 | | | 217 | 42 | | 284 |
| * In the same Parish within, Boys set up 1706. C. | 1 | 30 | | | 4 | | | | 179 |
| * St. Stephen Walbrook, 1710. C. | 1 | 30 | | 62 | | | | | 92 |
| * St. Thomas Southwark, 1704. C. | 1 | 30 | | | 62 | | | | 202 |
| * Tower-Ward Girls 1707. Boys 1709. C. | 2 | 60 | 60 | | | 10 | 614 | | 1172 |
| *Vintry-Ward 1710. C. | 1 | 50 | | | | | | | 240 |
| * Wandsworth, Surry. | 1 | 25 | | | | | | | 25 |
| | 22 | 508 | 371 | 1587 | 1378 | 487 | 1178 | | 5404 |
| Brought from Page 52 | 12 | 269 | 189 | 1049 | 448 | 242 | 684 | | 2944 |
| — from Page 53 | 27 | 561 | 400 | 1891 | 795 | 236 | 1287 | | 5173 |
| — from Page 54 | 25 | 615 | 380 | 1936 | 1486 | 196 | 1287 | | 6102 |
| — from Page 55 | 17 | 427 | 291 | 1158 | 918 | 481 | 860 | | 3588 |
| — from Page 56 | 18 | 378 | 206 | 980 | 687 | 354 | 370 | | 3036 |
| — from Page 57 | 25 | 678 | | 1774 | 1531 | 300 | 1028 | | 4815 |
| Tot. 42 | 146 | 3436 | 2043 | 10700 | 6421 | 1279 | 6218 | | 30857 |

Boys at School ... Total of Children at School

Total of Children put to Apprentice ...

To Servitude ... Total of Children put to Apprentice and Service as taken Girls put out to Apprentice ... by the Friends ... which 188 ... but gone to one of the Schools.

*Note, The Trustees of some Schools have thought it to lessen the Number of Children, that the rest might be entirely supported; which if the Legacies had been sought, is more than it was formerly.*

---

*The Number of Charity-Schools in each County of* England *and* Wales, *with the Number of Children taught in them, according to the last Information that has been given to the Parliament hereof, is as follows:*

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| Anglesey | 3 | 90 | | Lincolnshire | 96 | 1164 | 96 |
| Bedfordshire | 14 | 149 | 53 | Merionethshire | 2 | 30 | 30 |
| Berkshire | 39 | 807 | 140 | Middlesex | 29 | 410 | 212 |
| Brecknockshire | 1 | 25 | 25 | Monmouthshire | 7 | 104 | 18 |
| Buckinghamshire | 52 | 680 | 68 | Montgomeryshire | 6 | 76 | 18 |
| Cambridgeshire | 36 | 673 | 164 | Norfolk | 34 | 770 | 243 |
| Cardiganshire | 1 | 100 | | Northamptonshire | 49 | 508 | 145 |
| Carmarthenshire | 11 | 191 | 4 | Northumberland | 10 | 430 | 40 |
| Carnarvonshire | 3 | 35 | | Nottinghamshire | 10 | 255 | 28 |
| Cheshire | 17 | 254 | 44 | Oxfordshire | 28 | 386 | 104 |
| Cornwal | 19 | 320 | 320 | Pembrokeshire | 23 | 284 | 48 |
| Cumberland | 6 | 160 | 16 | Radnorshire | 3 | 60 | 12 |
| Denbighshire | 1 | 100 | 3 | Rutlandshire | 6 | 55 | 22 |
| Derbyshire | 28 | 476 | 41 | Shropshire | 61 | 1275 | 37 |
| Devonshire | 41 | 1075 | 1137 | Somersetshire | 33 | 1182 | 92 |
| Dorsetshire | 25 | 1119 | 100 | Staffordshire | 24 | 530 | 88 |
| Durham | 12 | 256 | 60 | Suffolk | 40 | 600 | 140 |
| Essex | 37 | 468 | 178 | Surry | 29 | 546 | 148 |
| Flintshire | 1 | 100 | | Sussex | 23 | 713 | 60 |
| Glamorganshire | 6 | 150 | | Warwickshire | 16 | 385 | 164 |
| Gloucestershire | 62 | 840 | 200 | Westmoreland | 1 | 16 | 24 |
| Hampshire | 39 | 805 | 144 | Wiltshire | 37 | 736 | 137 |
| Herefordshire | 19 | 468 | 78 | Worcestershire | 16 | 618 | 100 |
| Hertfordshire | 38 | 878 | 116 | Yorkshire | 54 | 893 | 191 |
| Huntingdonshire | 15 | 262 | 80 | | | | |
| Kent | 45 | 1000 | 210 | | 840 | 9688 | 2038 |
| Lancashire | 21 | 1112 | 91 | Brought forward | 689 | 9858 | 1877 |
| Leicestershire | 38 | 491 | 16 | | 1529 | 19546 | 3915 |
| Carried forward | 689 | 9858 | 1877 | | | | |

*An* ACCOUNT *of Circulating* WELSH SCHOOLS *taught in the British Language, from September 1748, to September 1741.*

| Schools | N° of Scholars | | Schools | Scholars. |
|---|---|---|---|---|
| *Brecknockshire* — 5 | 295 | *Glamorganshire* | 21 | 1242 |
| *Cardiganshire* — 6 | 423 | *Monmouthshire* | | 205 |
| *Carmarthenshire* 21 | 1275 | *Pembrokeshire* — | 18 | 1011 |
| | | | 44 | 2458 |
| | 32 1793 | Brought over | 32 | 1795 |
| | | | 74 | 4253 |

*N. B.* In many of the *Welch* Schools the Adult People, Men and Women, (being ignorant of the *English* Tongue) are taught to Read the Scripture in the *British* Language, at the end of the Masters instruct, for three or four Hours in the Evening after School-time, twice as many as they had in the School by Day, who could not attend at other times.

*A Summary View of the* CHARITY-SCHOOLS *in Great-Britain and Ireland.*

| | Sch. | Boys. | Girls. |
|---|---|---|---|
| AT LONDON, — — — — | 146 | 3436 | 2049 |
| In other Parts of *South Britain*, — — — | 132 | 9506 | 3913 |
| *Welch* Schools not included in the Lift, pag. 59. — | 74 | | |
| In *North Britain*, by the Accounts published 1742. | 131 | 4884 | |
| In *IRELAND*, for teaching to Read and Write only. | 168 | 2406 | 500 |
| In Ditto, erected pursuant to his Majesty's Charter, and encourag'd by his Royal Bounty of £600 *l.* for Annum, for inſtructing, cloathing, and totally maintaining the Children, exclusive of the *Dublin* Work-house School, — — — | 21 | 493 | |
| Apprenticed, 293. to *Nov.* 1744. — — | | | |
| Total of *Schools* — — — — | 1859 | 26065 | 6564 |
| | | | 6564 |
| *Boys* and *Girls* now taught in those *Schools* — — | | | 41529 |

*Note*, Where the Number of Scholars have been omitted to the Publick of this Account, without diſtinguiſhing the Sexes, they are put in the Column of *The Boys.*

H

*The following* PROPOSAL *hereby is made to the* PUBLIC, *it is here presented to the Publick, and recommended to the Conſideration of all* Truſtees *for* Charity-Schools.

THE Inſtructing of Youth, and Providing for the Poor and Impotent are ſuch obvious Duties, that they meet with univerſal Approbation; but the moſt proper Means to attain that good End, is often diſputed.

A Propoſal for adding *Work* to the Leſſons of Children.

THE Erecting of Charity-Schools has moſt certainly laid a good Foundation for the firſt; and the late excellent Law relating to *Work-Houſes*, has put it in the Power of every Parith in a much better Manner to provide for the latter.

A

As to the Charity Schools, it muſt needs be acknowledg'd, that thoſe excellent Perſons who firſt form'd, and they who have ſince conducted that good Work, ought ever to be mentioned with Honour: And now, that ſuch Schools are eſtabliſh'd in moſt Parts of the Kingdom, it is much to be wiſh'd that ſome Means could be contrived to render them ſtill more uſeful, and effectually to anſwer the good Purpoſes of their Inſtitution.

IT is conceived, that if the Children educated in Charity Schools were employ'd in ſome ſuch Buſineſs as they are capable of, it would be no Hin-

drance

drance to their Learning, and might have a very good Effect, by inuring them early to Industry; but what that Employment should be, and the Manner of conducting it, must be left to the Managers of the several Schools, who are the best Judges of what is most proper and convenient to be done.

Were in England and Wales *Ten thousand* Parishes, and but *Ten* Persons in every Parish, one with another, were by some Method employ'd, who were perfectly idle before, then the whole number of Persons so set to work would be *One Hundred thousand*, who, if they work but 300 Days in a Year, and one with another earn'd but a *Half-Penny* a Day, the Produce of their Labour at the Year's end would amount to 625,000 Pounds.

Course Wool, Flax or Hemp, to be spun in the Charity Schools.

The Spinning of coarse Wool, Flax, or Hemp, is a Thing easily learnt, and the Waste which will be always made by Beginners will amount to much. And if it were possible so to contrive it, that the Parents of the Children might reap some Advantage from what is so earned, it would be a great Inducement for them to keep the Children to their Business; and if the Undertaking succeeded, it is to be hoped, that many good People would send in coarse Materials to be work'd up for the Benefit of the School.

'Tis impossible to give minute and particular Directions for conducting this Undertaking, and therefore that must be left to the Managers, who will best judge what is necessary to be done; but till the School is very well got into some Method, the best way will be most certainly to keep the Business in a small compass.

Tho' the Spinning of Wool, and Flax, or Hemp, is proposed, as most advantageous, yet where this

is

is found impracticable, the Children should be employ'd in some other Way, and always have what they earn, for their Encouragement; that would make them diligent, and induce all good Christians to assist in an Undertaking which so much conduces to the Glory of God, and the Good of Mankind.

The Trustees for the Charity-Schools in St. Andrew's Holborn, London, &c. in order to the Children under their Care, [illegible] for Tilling Grounds, and other parts of Husbandry; that they have given the following Notice

## To all FARMERS, GARDENERS, and other Occupiers of Land in England.

Proposal for employing

IT having been represented to the Trustees of the Charity-Schools in the Parish of St. *Andrew's Holborn*, in the City of *London*; that there is great want of Hands, in divers Parts of the Kingdom, for Tilling the Ground, and performing other Parts of Husbandry: And the said Trustees being heartily disposed to do all in their Power, to render their Charity [illegible] the Publick, and answer all other the good Purposes and Intentions of the Encouragers of these pious and beneficial Institutions, do hereby give notice, That they will bind Boys Apprentices for Seven Years, to learn the Art of Husbandry, and Girls for Five Years, to do Household-Work, to any Farmer, Gardener, or Occupier of Lands, or other Persons of Character and Substance, that shall please to apply to their School House, in *Hatton-Garden*, for that Purpose, and that the Sum of 5 *l.* with every Boy, and 3 *l.* with

Boys in *Husbandry*.

Girls in *Housewifery*.

Comme-

There having sometimes happened much Difficulty in obtaining a LEGACY given to the Charity-Schools, by reason of some Defect in expressing such Bequest; for the convenience of those who are disposed to leave Money for so charitable a Use, and to prevent any Scruple about Paying it, which may be done in this manner, viz.

ITEM, I A. B. *do give and bequeath to* C. H. *of* the *Sum of* Pounds, *to the Intent, and in Trust, that he do pay the same to the Treasurers for the Time being of the* Charity-School, *for Teaching* [poor Children, or poor Boys, or poor Girls] *to Read, &c. in the Parish of* in the City or in the *for the Use of the said School.*

## N°. III.

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| Bishop *Gibson*'s Sacrament of the Lord's Supper Explain'd: Or, the Things to be *known* and *done* to make a worthy Communicant | — | 6 |
| —— His Lordship's First, Second, and Third Pastoral Letters, to the People of his Diocese | 1 | 8 |
| A Collection of Sermons preached at the Anniversary Meetings of the Charity Children, in and about the Cities of *London* and *Westminster*, from the Year 1704, to 1728 inclusive | 2 | 6 |
| The Bishop of *Sodor* and *Man*'s short and plain Instruction for the better Understanding of the Lord's Supper | 1 | |
| —— The *Knowledge* and *Practice* of Christianity made easy to the meanest Capacities; or an Essay towards *an Instruction for the Indians*: Which may be of use to such Christians, as have not well consider'd the Meaning of the Religion they profess, &c. In several short, plain, and familiar Dialogues | 1 | 6 |
| The Pious Country Parishioner, being Directions how a Christian may manage every Day thro' the whole Course of his Life with Safety and Success | — | 11 |
| Dr. *Stebbing*'s brief Account of Prayer and the Sacrament of the Lord's Supper | — | 9 |
| The Bp. of *Ely*'s Four Discourses on the Four Last Things, viz. *Death*, *Judgment*, *Heaven*, and *Hell* | 1 | 2 |
| *Help for the Sincere*, in plain Meditations, both leading to, and stirring up, the Faith which works by Love. By *George Fennick*, B. D. | 1 | 3 |
| The Englishman directed in the Choice of his Religion | — | 6 |

## *The Price of Books Stitched.*

### *On the* Holy Scriptures.

| | Single. | Hund. |
|---|---|---|
| | *d.* | *l.* *s.* *d.* |
| A Bridgment of the Hiſtory of the Bible | ½ | 5 |
| Several Methods of Reading the Scriptures in private | 1½ | 8 |
| Plain Directions for Reading the Holy Scriptures | 1½ | 12 6 |

### *Publick and Private* Devotion.

| | | |
|---|---|---|
| Directions for the devout and proper Uſe of the Common Prayer in Divine Service | 1½ | 8 |
| Cautions and Directions for the Performance of the Publick Worſhip of God, as appointed by the Church | ½ | 5 |
| Bp. *Beveridge*'s Sermon on the Common-Prayer | 2½ | 19 |
| Earneſt Exhortation to Houſekeepers to ſet up the Worſhip of God in their Families, with daily Prayers for Morning and Evening | ½ | 5 |
| The Neceſſary Duty of Family Prayer | ½ | 5 |
| Bp. *Gibſon*'s Family Devotion | 2½ | 17 |
| —— Sinfulneſs of Neglecting and Profaning the Lord's Day | 1 | 6 6 |
| —— Serious Advice to Perſons lately recovered from Sickneſs | 1 | 6 6 |
| —— Excellent Uſe of Pſalmody, with a Courſe of Singing Pſalms | 1 | 6 6 |
| Morning and Evening Prayers for Families and private Perſons | 1½ | 10 |
| The Chriſtian's Daily Devotion, with Directions how to walk with God all the Day long | ½ | 5 |
| Dr *Woodward*'s Earneſt Perſuaſive to the ſerious Obſervance of the Lord's Day | ½ | 4 6 |
| The Devout Pſalmodiſt | 1½ | 12 6 |

## *On the* Catechiſm.

| | Single. | Hund^d. | |
|---|---|---|---|
| | *d.* | *l.* | *d.* |
| CHurch Catechiſm broke into ſhort Queſtions, with Prayers for the Uſe of the Charity Schools — | 1½ | 8 | |
| The Principles of Religion explained and proved from the Scriptures. By Way of Queſtion and Anſwer, | 3 | 20 | |
| Bp. *Kennet*'s Chriſtian Scholar — — — — | 2½ | 19 | |
| An Exerciſe explaining the Nature of Confirmation — | 1½ | 12 | |
| Paſtoral Advice to Young Perſons, in order to their being Confirmed by the Biſhop — — — | 1½ | 12 | 6 |
| Paſtoral Advice after Confirmation — — — | 1 | 6 | |
| Serious Addreſs to Godfathers and Godmothers; ſhewing their Duty, and the Excellency of the Inſtitution | 1¼ | 8 | |
| Leſſons for Children, Hiſtorical and Practical; to which are added The Chief Rules for Spelling, *&c.* — — | 3 | 20 | |
| *Wall*'s Conference about Infant-Baptiſm — — | 2½ | 18 | |
| An Account of the Chief Truths of the Chriſtian Religion, explained to the meaneſt Capacity, by Way of Queſtion and Anſwer — — — | ¼ | 5 | |
| The Excellent Daughter, a Sermon — — | 2½ | 19 | |
| The Great Duty of Catechiſing; being a plain and eaſy Diſcourſe from a Divine of the Church of *England* to the People under his Charge — — | 3 | 20 | |

## *The* Holy Communion.

| | | | |
|---|---|---|---|
| ARchbiſhop *Tillotſon*'s Perſwaſive to frequent Communion — — — — | 2½ | 19 | |
| The Reaſonable Communicant: Or, an Explanation of the Doctrine of the Sacrament of the Lord's Supper in all its Parts, from the Communion Service — | 1½ | 12 | 6 |
| The Sacrament of the Lord's Supper explain'd to the meaneſt Capacity, in a Dialogue between a Miniſter & his Parishioner, with Prayers proper for the Occaſion | 2¼ | 18 | |
| *Aſheton*'s Exhortation to the Holy Communion, with the Nature of the Preparation for it — — | 1 | 6 | |
| Anſwer to Excuſes for not coming to the Holy Communion — — — | 2½ | 19 | |

| | Single. | Hund. |
|---|---|---|
| | d. | s. d. |
| Prayers before, at, and after Receiving the Sacrament | 4½ | 35 |
| A Companion to the Altar | 2½ | 21 |

## Christian Doctrine and Practice.

| | | |
|---|---|---|
| Paſtoral Letter from a Miniſter to his Pariſhioners; or an Earneſt Exhortation to the Care of their Souls | ¼ | 3 |
| Paſtoral Advices and Directions, in order to a Virtuous Life here, and Eternal Life hereafter | 1 | 9 |
| The Chriſtian Monitor | 2½ | 19 |
| The Chriſtian's Way to Heaven; or what he muſt do to be Saved | ¼ | 3 |
| Conditions of obtaining Salvation by *Jeſus Chriſt*, by Way of Queſtion and Anſwer | 1 | 8 |
| Bp. *Kidder's* concerning Sins of Infirmity, and Wilful Sins | 1 | 8 |
| Dr *Lucas's* Influence of Converſation | 1¼ | 9 |
| A Regular Method of Governing a Family, or bringing up Children and Servants in the Service of God | 1½ | 10 |
| The Way of Living in a Method and by Rule; or a regular Way of employing our Time | ¼ | 3 |
| Several Hundred Texts of Scripture, proving our Lord *Jeſus Chriſt* is the Moſt High God | 4 | 28 |
| Sermon before the Society for Propagation of the Goſpel | 4½ | |
| Sermon before the Societies for Reformation of Manners | 4½ | |
| Archbiſhop of *Tuam's* Catholick Chriſtianity: or, an Eſſay towards leſſening the Number of Controverſies among Chriſtians | 3 | |
| —— his Eſſay towards making the Knowledge of Religion eaſy to the meaneſt Capacity | 1½ | 13 |
| An Impartial Examination and full Confutation of the Argument brought by Mr *Woolſton's* pretended *Reaſon*, againſt the Truth of our Saviour's Reſurrection | 1½ | 12 6 |
| The Biſhop of *Sodor* and *Man's* true Chriſtian Method of Educating the Children both of Rich and Poor | 1½ | 9 |
| Bp. *Bradford's* Diſcourſe concerning Baptiſmal and Spiritual Regeneration | 1½ | 10 |
| An earneſt and affectionate Addreſs to the People called *Methodiſts* | 2 | 12 |

| | Single. | Hund. | |
|---|---|---|---|
| | £. | s. | d. |
| A Sermon at the Funeral of the late Earl of *Rochester*, by Mr *Robert Parsons*, 1680. | 2 | 12 | |
| The Miracles of Jesus Vindicated. In Four Parts | 9 | | |
| Serious Considerations calmly proposed, 1. To the Promoters of Infidelity. 2. To their Favourers and Followers | 4 | 5 | |
| Letters of Religion between *Theophilus* and *Eugenio*. In Three Parts | 10 | 75 | |
| Dr *Tillotson*'s Letter to Mr *Nicolas Hunt* of *Canterbury*, who died of a Cancer in 1687. | 1 | 3 | 6 |
| † The Great Work of our Redemption by Christ, and the several Branches of it, as represented at one View, and in the Words of Scripture, under the Sixth Head of the Bishop of *London*'s Second Pastoral Letter | 6 | | |
| Bp. *Gibson*'s Trust in God, the best Remedy against Fears of all Kinds | 1 | 6 | 6 |
| Serious Exhortations, To the Observance of the Lord's Day, Frequent Communion, Decent Behaviour at Church, Reverent Use of God's holy Name, and Family Prayer; with Prayers for Families | 3 | 20 | |

*Concerning* Particular Duties.

| | | | |
|---|---|---|---|
| Bishop *Beveridge* on the Nature and Necessity of Restitution | 1 | 10 | |
| The Husbandman's Manual; Directing him to improve the several Actions of his Calling to the Glory of God, and the Benefit of his own Soul | 1 | 12 | |
| A Present for Servants, from their Masters, Mistresses, or other Friends. With proper Prayers | 2 | 17 | |
| The Soldier's Monitor | 2 | 17 | |
| Address to Officers and Seamen in the Royal Navy | | 5 | |
| The Seaman's Monitor | 2 | 17 | |
| A Kind Caution to Watermen | | 5 | |
| Advice to Grand Juries, Constables, and Churchwardens | 1 | 10 | |
| The Oath of a Constable, and the Obligation he is under | | 3 | 6 |

Admonitions

| | Single | Hundd. |
|---|---|---|
| Admonitions and Cautions to discharged Debtors, by Mr *Dod* | | |
| Motives and Encouragements to bear Afflictions patiently | | |
| Bp. of *London*'s Two Letters concerning the Inſtruction of Negroes in the Chriſtian Faith | | |
| Bp. *Bull*'s Companion to Candidates for Holy Orders | | |
| A Brief Scheme of Parochial Government | | |
| † The Conduct of the Spirit conſidered | | |
| † The Duty of paying Cuſtom, and the Sinfulneſs of importing Goods clandeſtinely; and of buying Goods ſo Imported | | |
| The Duty of Reproof | | |
| Duty and Pleaſure of Praiſe and Thankſgiving, by the Rev. Mr *Seagrave* | | |

## Common Vices.

| | | |
|---|---|---|
| Biſhop of St *Aſaph* (Dr *Beveridge*) againſt Swearing | | |
| Biſhop *Gibſon*'s Admonition againſt Profane and Common Swearing | | |
| —— Earneſt Diſſwaſive from Intemperance in Meats and Drinks: To which is added an Appendix, with a View more particularly to Spirituous Liquors | | |
| —— Evil and Danger of Lukewarmneſs in Religion | | |
| Dr *Woodward*'s Kind Caution to Profane Swearers | | |
| Dr *Wells* againſt Swearing | | |
| Dr *Woodward* on the grievous Scandal of profane Language in Converſation | | |
| —— Baſeneſs and Perniciouſneſs of the Sin of Slandering and Backbiting | | |
| —— Diſſwaſive from Gaming | | |
| —— Diſſwaſive from the Sin of Drunkenneſs | | |
| —— Rebuke to the Sin of Uncleanneſs | | |
| An Exerciſe againſt Lying, by Queſtion and Anſwer | | |
| The Publick Houſe-keeper's Monitor; ſetting forth their Duty, and exhorting them to regard the Welfare of their own Souls | | |
| A Diſſwaſive from Perjury, and Subornation of Perjury | | |

| | Single | Hund. |
|---|---|---|
| | *l.* | *s.* *d.* |
| A Friendly Admonition to the Drinkers of Brandy, and other Spirituous Liquors | | 1 10 |
| A Sermon on Self-Murder | | 1 10 |

## Charity-Schools, Work-Houses, and Hospitals.

| | | |
|---|---|---|
| Methods used for erecting Charity Schools | | 6 6 |
| Sermons and Accounts of Schools in | | |
| Exhortation to Parents, in Relation to their Children, educated in the Charity Schools | | 1 10 |
| Bp. of *London*'s Directions to the Masters and Mistresses of the Charity Schools | | 6 |
| Prayers for the Use of Charity Schools | | 3 |
| Prayers for Apprentices going out of Charity Schools to Trades or Services | | 3 6 |
| Account of Workhouses for Employing and Maintaining the Poor; setting forth their Usefulness to the Publick, the Rules by which they are governed, &c. | | 12 |
| The Advantage of *Employing the Poor in useful Labour*, and Mischief of Idleness, or ill-judg'd Business, by Mr *Johnston* of *Beverley* | | 2 17 |
| A Prayer proper to be used in Work-houses | | 6 |
| Rules and Orders for the better Government of Charity Schools | | 4 6 |
| † Dr *Mead*'s Sermon at *Winchester* before the Governors of the County Hospital for Sick and Lame, &c. Oct. 18. 1733. with a Collection of Papers relating to the Erecting and Governing of the said Hospital | | 1 1 |

## *Against* Popery.

| | | |
|---|---|---|
| Archbp. *Tillotson* concerning the Hazard of being Saved in the Church of *Rome* | | 3 20 |
| Discourse against Transubstantiation | | 2 14 |
| St. *Paul*'s Description of his own Religion | | 3 22 |
| A Discourse concerning the Laws Ecclesiastical and Civil, made against Hereticks by Popes, Emperors, Kings, and Councils | | 12 |

Short

| | Single. | Hundd. | |
|---|---|---|---|
| | d. | l. | d. |
| A Short Refutation of the Principal Errors of the Church of *Rome*; by Way of Question and Answer | 2 | 12 | 6 |
| A Dialogue between a *Proteſtant Miniſter* and a *Popiſh Prieſt*, proving the Church of *England* to be a found Part of the Catholick Church | 2½ | 18 | |
| Queſtions and Anſwers concerning the Two Religions, that of the Church of *England*, and that of *Rome* | 1½ | 8 | |
| —— The ſame in French | 1½ | | |
| A ſhort Account of the Lives and Sufferings of ſeveral Godly Perſons, who died in *England* for the Sake of the Goſpel, under the Reigns of K. *Hen.* VIII. & Q. *Mary* | 5 | | |
| A Seaſonable Caveat againſt Popery; or, an Eſſay on the Merchandiſe of Slaves and Souls of Men; with an Application to the Church of *Rome* | 4 | | |
| Archbiſhop of *Tuam*'s Charitable Addreſs to all that are of the Communion of the Church of *Rome* | 10 | | |
| A View of the Articles of the *Proteſtant* and *Popiſh* Faith, printed on one Side of a Sheet of Royal Paper; proper to be Framed | 1 | 7 | 6 |
| —— The ſame in Sheets | 1 | 6 | 6 |
| The Plauſible Arguments of a *Romiſh Prieſt* from Scripture and Antiquity, Anſwered by an *Engliſh* Proteſtant. In Two Parts | 4 | 25 | |
| A ſincere Chriſtian and Convert from the Church of *Rome*, exemplified in the Life of *Daniel Eberly*, a poor *Iriſh* Peaſant. By the late Archbiſhop of *Tuam* | 2½ | 19 | |
| A Defence of the Communion Office and Catechiſm of the Church of *England*, from the falſe and groundleſs Charge of their favouring the Doctrine of Tranſubſtantiation. By the Rev. Mr *Lewis* of *Margate* | 3 | 20 | |
| A Proteſtant Catechiſm, ſhewing the principal Errors of the Church of *Rome* | 1 | 6 | 6 |
| A Diſſuaſive from Popery: Being a Letter to a Lady to preſerve her from Apoſtacy from the Communion of the Church of *England*. By Dr *Horneck* | 2½ | 17 | |

## N° IV.

# SOME ACCOUNT OF THE *Protestant Mission to* EAST-INDIA, 1744.

IN the Months of *August* and *September*, the Society received Letters from their Missionaries and Correspondents in the *East-Indies*.

Mission at *Madras*.

The Rev. Messrs. *Gruber* and *Fabricius*, their Missionaries at *Madras*, near *Fort St. George*, in their joint Letter, dated the 4th of *January*, 1743, acquaint the Society, "That they had received the several Benefactions sent from England:" "That as they had not then kept a particular Journal in *English* of all their Transactions, they inclosed an Abstract of the State of the Mission from the Beginning to that Time; by which it appears, that from the 26th of *September*, 1728, till the End of the Year 1742, there had been christened, or admitted into their Congregations from Heathenism and Popery, (Children included) 753 *Souls*, viz.

Into

Into the *Malabar* Congregation, ——— 736

Of these yet remaining within the Limits of *Madras*, ——— 298

——— in *Pallamatta*, — 89

——— Dead since that Time, — 196

——— Dispersed in the Country around, and known to be Christians, and alive, 20

Dispersed without any present Account of them, — — — 182 — 736

To the *Portuguese* Congregation belong 17

753

" In the Year 1743 there were 62 added to their Congregations, among whom 22 were Converts from Popery. They had then also 123 Communicants, and nine Catechumens." — " That they maintained 40 Children this last Year, entirely at the Charge of the Million." " That the Children who partake of this Benefit in the *Malabarian* School, were all born of the Members of the Congregation: And that they had at that Time in the Million-House, twenty Boys and eight Girls." — " That as the Children of the Natives are commonly employed by their Parents in Daily Work, and cannot attend the Schools; they had appointed two, who had been brought up in the Million-House, to be School-Masters in the Villages out of the Town, to catechise, instruct, and teach the Children who come to them in the Evening, after Sun-set; in which Schools are about 20 Children." " It is also the Business of these Schoolmasters, in the Day-Time to instruct the Catechumens, and the new Christians. By which Means they hope great Part of the Children will be taken Care of, and will besides be inur'd to Labour, as well as the Charge of their Maintenance saved to the Society." " That in the *Portuguese* School there were about 12 Children, some born in *Madras*, and some from the Neighbouring *Dutch* Settlements." " That they would endeavour to bring the Children as soon as could be to learn, 1. The *Portuguese* Language; 2. The *English*; 3. The *Malabarian*; as also to write the *English* Hand."

" That

That the Government had given them a large Spot of Ground for a Burying Place, in Exchange for what was taken to enlarge the Fortifications of *Fort St George*; and that the Charge of enclosing the same with a Wall, amounted to 200 Pagodas." "That they are still in great Want of a Church, large enough to hold at least 500 People; but cannot yet set about to build one; as their Fund in the Church Stock of *Fort St George* is exhausted; and as Benefactions in *England* have of late fallen very short of the ordinary Expences of the Mission. However, they have by their last Letters recommended this good Work to their Friends in *Germany*."

Mr *Fabricius* at the same Time sent a Journal of his Proceedings during the Time he was alone at *Madras*, from Mr *Schultz*'s Departure for *Denmark*, till Mr *Gruber*'s Arrival, which gave the Society Reason to hope, that his Abilities and Pains, joined to the Assistance of his new Collegue, may, with the Blessing of God, answer their best Expectations.

Hence it appears, "That he had converted and baptized several Heathen by his Conferences with them: And that besides preaching himself to the Heathen within the Limits of the Company's District, he had four Times this Year sent a Catechist and Schoolmaster with good Success into the Country, to seek for some dispersed Christians, and to confer with the Heathen."

The Reverend Mr *Gruber*, in his Letter to the Society, dated the 5th of *January*, 1742, writes, "That he had taken upon him the Care of their Mission at *Madras*, jointly with Mr *Fabricius*; and that notwithstanding his ill State of Body, he had preached both in the *Malabarian* and *Portuguese* Language, without any Inconvenience, or Injury to his Health." They both conclude with Prayers for the Society, and their Benefactors.

Mission at *Cudalore*.

The Reverend Mr. *Kierander*, in his Letters to the Society, dated the 6th of *September*, and the 3d of *January*, 1743, acknowledges "the Receipt of the Money and Things sent by the *Heathcote*; and that he had for-

forwarded those for *Tranquebar*." "That as he was left alone at *Cudalore*, he was desirous of a new Colleague in the Room of Mr *Guedler*." With these Letters he sent his Journal for the last Year; by which it appears, "That he had taken uncommon Pains to convert the Heathen, by holding frequent Conferences with their Learned in the Country." "That he had also endeavoured to bring over some *Malabarians*." "That he had several Catechumens under Preparation for Baptism." "That the Schoolmaster *Thomas*, and the Catechist *Ambrose*, go on well in their Business." "That the Catechist, as well as himself, go out into the Villages twice a Week, to visit the new Christians, and to make known to the Heathen the Way to Salvation." "That he had begun the second Time the Explanation of the Church Catechism in the *Portuguese* Language." "That the *Malabarian* Congregation had been increased this Year 27, viz. 24 Natives, and three *Roman Catholics*." "That the Congregation consisted of 59 Persons, whereof 21 were Communicants:" "And that there were in the *Malabarian* School five Boys and four Girls." "That the *Portuguese* Congregation consisted of 38 Persons, of which 23 were Communicants." "That in the *Portuguese* School were 14 Boys and 4 Girls; 15 of which were wholly maintained." "That the Number of Children now entirely maintained in the *Malabarian* and *Portuguese* Schools were 24." He then concludes with his good Wishes and Prayers for the Society, and all Benefactors. These Letters from the Missionaries at *Madras* and *Cudalore*, bring a particular Account of their Receipts and Disbursements for the Year 1743.

The Society having the last Year desired Mr Professor *Francke* to look out two proper Persons for new Missionaries, upon his own kind Promise to pay the Expence of their Voyage; and having Reason to believe from all Accounts, as well as their own Experience, that Mr *Fabricius*, who came from *Tranquebar* to supply for a Time only the Place of Mr *Schultz* at *Madras*, upon the Emergency of his

leaving

having it, was in every Respect qualified to answer the Design of the Society; they wrote to Mr Professor *Francke*, to propose that Mr *Fabricius*, together with Mr *Zeglin*, his particular Friend, who was at *Tranquebar*, might be looked upon to the *Danish* Mission at *Malabar*; and that the two new Missionaries might go directly to *Tranquebar*. Which Proposal being approved of by him, an Application was immediately made by the Society said Men to the College at *Copenhagen*, for Leave, who, upon that Occasion, not only expressed the greatest Regard to the Society, but with all Readiness dispatched their Orders accordingly. Since this the Professor has procured two new Missionaries, viz. the Reverend Messrs *Brockaus* and *Klein*, who are now gone, at the Professor's own Charges, to supply the Places of Mr *Fabricius* and Mr *Zeglin* at *Tranquebar*. The Professor likewise, out of his affectionate Regard to the Society, as well as Zeal to this Branch of their Design, has remitted hither a further Sum of 500 *l.* towards the Support of the two *Danish* Missions at *Madras* and *Cudalore*.

Mission at *Tranquebar*

Messrs *Dal*, *Boss*, *Olsuch*, *Wadbrack*, *Kohlhoff*, *Zeglin*, and *Modavay*, *Danish* Missionaries at *Tranquebar*, by their Letters of the 20th of *December*, 1745, acknowledge "the Receipt of the Money, Paper, and other Things sent by the *Hawkes*; for which they return their most sincere and hearty Thanks to Almighty God and their Benefactors." They likewise signify, "That at the Request of Mr *Gunster*, they had ordered Mr *Fabricius* to continue at *Madras* till the Arrival of the next Ships." "That they had gone as far as the 24th Chapter of *Proverbs*, in an Impression of the *Portuguese* Bible; and sent as a Present to the Society three Copies of the Gospel of St *Matthew*, and those of a new Grammar in the *Tamulic* Character: and that it will be necessary to print the Bible in that Language, they having great Application made to them for it." That their Town-Church was the last Year increased by an Addition of 116 Adult Persons, viz.

To

To the *Portuguese* Congregation, —— 6
—— *Malabarian* Congregation, of *Parents*, 195
—— To the same, of *Roman Catholicks*, 5
206
over and above 97 Children; 15 whereof belonged to *Portuguese* Parents, and 82 to *Malabarian*, all Members of their Congregation." That to the Country Church were added 335 Souls, viz.

Of Adult Heathen, —— 236
—— *Roman Catholic* Converts, —— 6
—— Children baptized, —— 93
335

"That the total Number admitted from the Beginning of their Mission amounts to 6,800 Persons, of which were then living about 4,480." "That Pastor *Aaron* and *Diego*, together with a Catechist and themselves, employ five or six Weeks at a Time in instructing those that come for Baptism, before they are baptized, in the Principles of the Christian Religion." "That the two little Schools at *Tanjour* and *Tirapalature* are in a good State, and of particular Service to the Mission, as Places wherein to preach, and perform other divine Offices in the Country." "That two native Ministers have travelled for two, three, four, nay sometimes for six Weeks together, into the Country, at different Times, to instruct the dispersed Christians, and to administer the holy Sacrament among them." "That Pastor *Aaron* in his Travels towards the South, instructed and baptized seven Pagans near the *Manaver* Tract, under many Troubles and Abuses, both from the *Roman Catholicks* and the Heathen." "That Pastor *Diego*, in his Travels to the same Place afterwards, met with a *Heathen Master*, who gave him an extraordinary Character of a *Christian Servant*, whom he had taken for his *Herdsman*, and wished he had more *Christian* Servants." "That they conceived great Hopes from the Travels of these two Ministers amongst the Villages."

Tanjore

" That the *Roman Catholicks* ſtill continue their inveterate Hatred againſt them, uſing thoſe of their Communion in a very barbarous Manner, and denying them the Sacrament who ſhew any Kindneſs to the Catechiſt, or any belonging to the Proteſtant Miſſion: and that they take all Opportunities to ridicule them in their Proceſſions and Comedies, which is a great Obſtacle to the Heathens coming over to Chriſtianity." — " That they take Care to inſtruct the People in ſuch a Manner, as that they may not be ſeduced by them." — " That an Application having been made to them by two Perſons in the Country for two *Arabic* Teſtaments, they had complied with their Requeſt, and at the ſame Time made a Preſent of ſeveral other Books; and that they had the Satisfaction to hear from one of the Chriſtian Converts, that they had done a great deal of Good;" as we hope to hear the ſame of ſome *Arabic* Teſtaments which Mr *Gueiſler* has found Means to diſperſe by Way of *Mocha*." — " That in the *Portugueſe* School were twenty-two Boys and ſeventeen Girls, beſides five Boys and nine Girls, who come out of the Country." — " That the *Malabarian* School conſiſts of 110 Boys and 84 Girls, who are all maintained by Benefactions from *Europe*." — " That their Church in the Town being too ſmall for their Congregation, they had, after many Difficulties, laid the Foundation for a new one, juſt without the Town." — " They at the ſame Time deſire the Society to ſupply them with Printing-Paper, and other Neceſſaries, for the carrying on the Printing of Books in the *Portugueſe* and other Languages." — " They then conclude with hearty Prayers that it may pleaſe God to direct and bleſs the Society, in all its Deſigns and Endeavours to promote Chriſtian Knowledge throughout the World."

To theſe Letters Anſwers have been returned by the *Princeſs Mary*, Captain *Oſborne*, and all Things ſent which the Miſſionaries deſired, particularly 40 Ream of Printing-Paper, and every Thing elſe that could be thought neceſſary for the Printing-Preſs and Book-binder; as alſo the Salaries of the Miſſionaries.—All theſe Things go Freight-free, by the

the Favour of the Honourable Court of Directors of the *East-India* Company; who were likewise pleased to give Leave for the two Missionaries, the Reverend Messrs *Breithaupt* and *Klein*, to go in the Ship aforesaid, with all their Baggage.—For which extraordinary Favours, the Society do hereby desire the Directors to accept of their heartiest Thanks, in publick Testimony of their Gratitude.

# No V.

## An ABSTRACT of the Proceedings of the SOCIETY *for promoting Christian Knowledge*, for the Year 1744.

THE *Subscribing* and *Corresponding* Members of the Society, in *Great Britain* and Foreign Parts, are now upwards of 500; to which were added in the Year 1744, *Fourteen* Subscribing, and *Thirteen* Corresponding Members.

### BOOKS *and* PAPERS *presented to the* SOCIETY.

12 Dr [illegible]'s Sermon before the House of Commons [illegible]; presented by the Author.

100 Bishop [illegible]'s Sermon before the Society for [illegible]; a Present from the said Society.

200 Rev. [illegible]'s Sermon before the Society *Corresponding* with the *Incorporated Society* at Dublin; a Present from the said Society.

200 Brief Review of the Rise and Progress of the said Society.

12 Rev. Mr *Bruce*'s Sermon before the Trustees for *Georgia*; presented by the Trustees.

200 Bishop of *Killala*'s Sermon before the *Incorporated Society in* Dublin; a Present from the said Society.

25 Bishop of *Worcester*'s Sermon before the Trustees of the *London* Infirmary; presented by the said Trustees.

36 Account of the *Incorporated Society in* Scotland *for promoting Christian Knowledge*; a Present from the said Society.

785 Carried over.

785 Brought over.
150 Copies of a Book entitled *The Child's Chriſtian Education*, a Preſent from Dr *Thomlinſon*.
200 *Diſſuaſive from Stealing*; preſented by the Rev. Mr *White* the Author.
50 Copies of a Book entitled *Welch Piety continued* to Michaelmas 1744; preſented by *John Thorold* Eſq;
25 *Treatiſe upon Tythes*; a Preſent from Dr *Webſter*.
25 *Earneſt and Affectionate Addreſs to the Methodiſts*; a Preſent from the Author unknown, by the Hands of Dr *Dunne*.
24 Rev. Mr *Perronet*'s Sermon on *The Divine Hoſpitality of the Goſpel*; a Preſent from the Author.

1259

BOOKS *and* PAPERS *Bought or Printed by Order of the* SOCIETY.

12 Account of Workhouſes.
1250 Lord Biſhop of *Bangor*'s Sermon at the Anniverſary Meeting of the Charity Children at *Chriſt-Church*, the 26th of *April*, 1744.
1250 Account of the Origin and Deſigns of the Society, &c. annexed to the ſaid Sermon.
5000 Hymns for the Charity Children.

7512

PACKETS *ſent to* Subſcribing *and* Correſponding *Members*.

232 Extraordinary Packets, from Half a Crown to Thirty Three Pounds in Value.
472 General Packets, conſiſting of Books and ſmall Tracts ſent into the Society's Store.
257 Packets at the Deſire of ſeveral Members, on the Terms of the Society, conſiſting of

961

1160 Bibles.
596 New Teſtaments.
1489 Common Prayers.
4378 Other Bound Books.
25292 Small Tracts ſtitch'd.

In all — 32915

*Caſual*

## *Casual* BENEFACTIONS *to the* General Designs *of the* SOCIETY, *from the 14th of* April, 1744. *to the 20th of* April, 1745. *when the* SOCIETY's *Accounts were last Audited.*

| | *l.* | *s.* | *d.* |
|---|---|---|---|
| THE Rev. Mr *Meaſe* of *Beverley*, *Yorkſhire*, | 0 | 10 | 6 |
| Rev. Mr *Drake*, Vicar of *Swinderby*, in *Lincolnſhire*, | 1 | 1 | 0 |
| Rev. Mr *Dalton* of *South Scarle*, *Nottinghamſhire*, | 0 | 10 | 6 |
| A Legacy of Sir *John Rogers* Bart, | 10 | 0 | 0 |
| Rev. Mr *Hatfield*, Rector of *Lilly*, *Herefordſhire*, | 1 | 1 | 0 |
| Rev. Mr *Dean*, Rector of *Woolhampton*, in *Berkſhire*, | 1 | 1 | 0 |
| Rev. Mr *Lidgould*, Vicar of *Harmondſworth*, *Middleſex*, | 1 | 1 | 0 |
| A Lady unknown by *Samuel Torriano*, Eſq; | 2 | 2 | 0 |
| Rev. Mr *Marſhal*, Rector of *Aleſley*, *Warwickſhire*, | 5 | 5 | 0 |
| Right Rev. Lord Biſhop of *St Davids*, at Admiſſion, | 1 | 1 | 0 |
| Rev. Mr *Wilton*, of *Chapel-Thorpe*, *Yorkſhire*, at Admiſſion, | 10 | 10 | 0 |
| Rev. Mr *Cookſon*, Vicar of *Leeds*, *Yorkſhire*, | 1 | 1 | 0 |
| Rev. Mr *Newell*, Lecturer of St *Catharine Cree-Church*, at Admiſſion, | 1 | 1 | 0 |
| Rev. Mr *Welles*, Vicar of *Preſtbury*, *Glocesterſhire*, | 1 | 1 | 0 |
| Rev. Dr *Chappelow*, Arabic Profeſſor in *Cambridge*, | 1 | 1 | 0 |
| Legacy of Mrs *Jane Dymock* Widow, by her Executor *Edward Southwell* Eſq; | 100 | 0 | 0 |
| Intereſt of the ſaid Legacy, | 1 | 6 | 8 |
| Carried forward — | 139 | 13 | 8 |

| | l. | s. | d. |
|---|---|---|---|
| Brought forward — | 139 | 13 | 8 |
| Meſſrs *Schalkhauſer*, *Hagel* and *Juſteran*, Merchants at *Venice*, | 3 | 0 | 0 |
| Rev. Mr *Caſtleman*, Prebendary of *Briſtol*, at Admiſſion, | 1 | 1 | 0 |
| Rev. Mr *Hyde* of *Heath*, *Yorkſhire*, by Mr *Rivington*, | 1 | 1 | 0 |
| Right Rev. Lord Biſhop of *St Aſaph*, at Admiſſion, | 1 | 1 | 0 |
| Rev. Mr *John Goodwin*, Rector of *Clapham*, in *Surry*, at Admiſſion, | 1 | 1 | 0 |
| Rev. Mr *Evans* of the King's Chapel, at Admiſſion, | 1 | 1 | 0 |
| *Thomas Micklethwait* Eſq; of *Leeds*, *Yorkſhire*, | 1 | 1 | 0 |
| *William Dunſter*, Eſq; of *Layton-ſtone*, *Eſſex*, | 5 | 5 | 0 |
| Rev. Mr *Ducket*, Rector of *Little Abby*, *Leiceſterſhire*, | 2 | 10 | 0 |
| Rev. Mr *May*, Commiſſary at *Jamaica*, | 3 | 7 | 0 |
| Rev. Mr *Kippax*, Fellow of *Clare-hall Cambridge*, at Admiſſion, | 1 | 1 | 0 |
| Rev. Mr *Foort*, Rector of *Huntſham*, *Devonſhire*, | 1 | 9 | 8 |
| Two Perſons unknown, by the Rev. Dr *Hales*, | 8 | 17 | 0 |
| Rev. Mr *Vincent Perronet*, Vicar of *Shoreham*, *Kent*, | 1 | 1 | 0 |
| Rev. Mr *Huyſh*, Rector of *Cliſtbydon*, *Devon.* | 1 | 1 | 0 |
| Rev. Mr *Wilcox*, Vicar of *Columpton*, *Devonſhire*, | 1 | 1 | 0 |
| Rev. Mr *Thoreſby*, Vicar of *Stoke Newington*, *Middleſex*, | 1 | 1 | 0 |
| A Perſon unknown by the Rev. Mr *Tucker* of *Briſtol*, | 1 | 4 | 0 |
| Rev. Mr *Lunn*, Rector of *Denton*, *Kent*, | 1 | 1 | 0 |
| Rev. Mr *Bates*, Vicar of *Horncaſtle*, *Lincolnſhire*, by the Rev. Dr *Bearcroft*, | 1 | 1 | 0 |
| Mrs *Lee*, by the Rev. Mr *Cartwright* of *Uttoxeter*, *Staffordſh.* | 6 | 0 | 0 |
| Rev. Mr *Eden Howard*, Rector of *Rendleſham*, *Suffolk*, at Admiſſion, | 1 | 1 | 0 |
| A Gentleman unknown of *Derby*, by Mr *Gregg*, | 1 | 1 | 0 |
| Rev. Mr *Fiſſius*, Lutheran Preacher at the *Savoy*, at Admiſſion, | 1 | 1 | 0 |
| Mr *Richard Venn*, at Admiſſion, | 1 | 1 | 0 |
| *Daniel Tanturier* Eſq; ſince deceaſed, | 40 | 0 | 0 |
| Rev. Dr *Oſborn*, Rector of *Cliſton*, *Bedfordſhire*, | 1 | 1 | 0 |
| Rev. Mr *Marſhall*, Rector of *Aleſley*, *Warwickſhire*, | 1 | 1 | 0 |
| Rev. Mr *Sontberne*, Vicar of *Cardington*, *Salop*, | 1 | 1 | 0 |
| *Daniel Tanturier* Eſq; ſince deceaſed, | 20 | 0 | 0 |
| Carried forward — | 252 | 6 | 4 |

| | l. | s. | d. |
|---|---|---|---|
| Brought forward — | 252 | 6 | 4 |
| Mr *John Witherfoft* Merchant at *Gainfborough*, *Lincolnfhire*, by Dr *Beaumont*, — — — — — — | 2 | 2 | 0 |
| *Henry Salwey*, Efq; of *Elton*, *Salop*, — — — | 1 | 1 | 0 |
| Mrs *Elizabeth Denham*, by the Rev. Mr *Lilgould*, — — | 1 | 1 | 0 |
| Rev. Mr *Lloyd*, Vicar of *Epping*, — — — | 1 | 1 | 0 |
| Rev. Mr *Barter*, Rector of *St Mary-Cripts*, *Exeter*, — | 1 | 1 | 0 |
| Rev. Mr *Williams*, Prebendary of *Brecon*, and Rector of *Llywell*, by the Right Rev. Lord Bifhop of *Exeter*, | 2 | 2 | 0 |
| Rev. Mr *Maſon*, of *Hull*, *Yorkſhire*, — — | 1 | 1 | 0 |
| Rev. Mr *Parry*, Rector of *Shipſton upon Stower*, *Worceſterſh.* | 1 | 1 | 0 |
| Rev. Mr *Doughty*, Vicar of *Wiſſington*, *Lincolnſhire*, — | 1 | 1 | 0 |
| *John Ferrol* Efq; at Admiſſion, — — — | 1 | 1 | 0 |
| *Stephen Laws* Efq; late Governor of *Bombay*, at Admiſſion, | 1 | 1 | 0 |
| Remitted by the Rev. Mr *Fenwick*, Rector of *Hallaton*, *Leiceſterſhire*, viz. | | | |
| For himſelf, — — — — | 2 | 2 | 0 |
| Ditto, for two Ladies unknown, — — | 1 | 1 | 0 |
| Lady *Palmer* of *Charlton*, — — | 1 | 1 | 0 |
| Mrs *Heſter Palmer*, — — — | 1 | 1 | 0 |
| Mrs *Parker*, — — — | 1 | 11 | 6 |
| Three Gentlemen unknown, — — | 3 | 3 | 0 |
| A Gentleman Ditto, — — — | 0 | 10 | 6 |
| Mrs *Carte*, — — — | 1 | 1 | 0 |
| A Gentlewoman unknown, — — — | 1 | 1 | 0 |
| Mrs *Bewicke*, — — — | 3 | 0 | 0 |
| Rev. Mr *Foulkes*, Rector of *Malbourne*, — — | 2 | 2 | 0 |
| | 17 | 14 | 0 |
| Rev. Mr *Waterhouſe*, Rector of *Langley*, *Kent*, by the Rev. Mr *Weller*, — — — — | 1 | 1 | 0 |
| Rev. Mr *Wiſe*, Vicar of *Harlow*, *Eſſex*, — | 1 | 1 | 0 |
| Rev. Mr *Dean*, Rector of *Woolhampton*, *Berks*, — | 1 | 1 | 0 |
| Rev. Mr *De-Ghair* of *Stoke Newington*, *Middleſex*, — | 2 | 2 | 0 |
| Rev. Mr Archdeacon *Williams*, Rector of *Stapleford Abbots*, *Eſſex*, — — — — | 1 | 1 | 0 |
| Rev. Mr *Tooke*, Rector of *Langborne*, *Eſſex*, — | 1 | 1 | 0 |
| Rev. Mr *Anſelm Baily*, of the King's Chapel, at Admiſſion, | 1 | 1 | 0 |
| Carried forward — | 292 | 1 | 4 |

| | l. | s. | d. |
|---|---|---|---|
| Brought forward — | 292 | 1 | 8 |
| Rev. Mr *Hyde*, Master of the School at *Hanley*, *Worcestershire*, | | | |
| Rev. Dr *Long*, Master of *Pembroke Hall*, *Cambridge*, at his Admission, | 1 | 1 | 0 |
| *James Bateman* Esq; at Admission, | 2 | 2 | 0 |
| Hon. and Rev. Mr *Stanley*, Rector of *Liverpool*, | 1 | 1 | 0 |
| *Samuel Clarke* Esq; | 2 | 2 | 0 |
| Two Ladies unknown, by *Samuel Fawcett* Esq; | 1 | 1 | 0 |
| Rev. Mr *Wilson*, Vicar of *Halifax*, *Essex*, at Admission, | 1 | 1 | 0 |
| Rev. Mr *Jenkin*, Lecturer of St *Maurice*, *Leicester*, at his Admission, | 1 | 1 | 0 |
| A Gentleman unknown, by Mr Alderman *Hewley* of *Beverley*, *Yorkshire*, | 5 | 5 | 0 |
| Rev. Mr *Clarke*, Master of the Grammar School at *Beverley*, | 1 | 1 | 0 |
| Rev. Mr *Mease* of *Beverley*, | 0 | 10 | 6 |
| A Gentleman unknown, by the Rev. Mr *Broughton*, | 1 | 1 | 0 |
| A Gentlewoman unknown, by Dr *Hales*, | 5 | 5 | 0 |
| Rev. Mr *Welles* of *Pagbury*, by *John Thorold* Esq; | 1 | 1 | 0 |
| In all — | 322 | 15 | 10 |

## BENEFACTIONS to the *Protestant Mission* in EAST-INDIA.

| | | | |
|---|---|---|---|
| MR *Deuris* and his Daughters, by *John Thorold* Esq; | 2 | 2 | 0 |
| The Produce of a Legacy from a Person unknown, by *John Thorold* Esq; | 5 | 5 | 0 |
| A Gentlewoman unknown in *Hants*, by the Rev. Mr *Broughton*, | 1 | 1 | 0 |
| The Produce of a Legacy from a Person unknown, Remitted by the Rev. Dr *Thomason*, Rector of *Wickham* in *Durham*, and Prebendary of St *Paul's*, viz. | 1 | 1 | 0 |

M — Carried forward — 9 9 0

| | l. | s. | d. |
|---|---|---|---|
| Brought forward — | 9 | 9 | 0 |
| For himself, | 10 | 0 | 6 |
| *Walter Blackett*, Esq; | 5 | 5 | 0 |
| Rev. Mr *Allgood*, | 1 | 1 | 0 |
| *Lane Allgood*, Esq; | 1 | 1 | 0 |
| Rev. Mr *Turner*, | 0 | 10 | 6 |
| Rev. Mr *Featherstone*, | 0 | 10 | 6 |
| Rev. Mr *Clayton*, | 0 | 10 | 6 |
| Rev. Mr *Swinburn*, | 0 | 10 | 6 |
| Mr *Bryan*, | 10 | 6 | |
| | 30 | 0 | 0 |
| A Person unknown, by the Rev. Mr *Pennington* of *Hunt-ingdon*, | 3 | 1 | 0 |
| Right Rev. Lord Bishop of *Gloucester*, | 10 | 10 | 0 |
| Miss *Dorinb Clarke* of *Sharcbam in Kent*, | 5 | 5 | 0 |
| Rev. Mr *Pennet*, Vicar of *Sharcbam* in *Kent*, | 5 | 5 | 0 |
| Mr *George Scullard*, | 5 | 5 | 0 |
| Rev. Dr *Ayerst*, Prebendary of *Canterbury*, | 2 | 2 | 0 |
| In all — | 68 | 17 | 0 |

BENEFACTIONS towards an Impreſſion of Bibles in the *Welch Language*, as reported to the SOCIETY *for promoting Chriſtian Knowledge*, by their Treaſurers and ſuch other Perſons as kindly engaged to receive the ſame, according to the Propoſal No VI.

M

A.

THE Right Rev. Lord Biſhop of *St. Aſaph*, — 10 10 0
*William Ayerſt* D. D. Prebendary of *Canterbury*, — 1 1 0
Rev. Mr *Arnold* of *Burton*, *Lincolnſhire*, viz.
For ſome Gentlemen unknown, — 2 2 0
Mrs *Aſhby*, — 0 10 6
Carried forward — 14 3 6

| | l. | s. | d. |
|---|---|---|---|
| Brought forward — | 14 | 3 | 6 |
| Mrs *Atwood*, | 0 | 2 | 6 |

B.

| | | | |
|---|---|---|---|
| Right Rev. Lord Bishop of *Briſtol*, | 10 | 10 | 0 |
| Right Rev. Lord Bishop of *Bangor*, | 10 | 10 | 0 |
| Ditto for a Perſon unknown, | 0 | 10 | 6 |
| Ditto for two Ladies, | 2 | 2 | 0 |
| Sir *Jacob Bouverie* Bart. | 2 | 2 | 0 |
| *John Battesworth* L. L. D. Dean of the *Arches*, | 2 | 2 | 0 |
| *Iſaac Barrow*, Eſq. | 1 | 1 | 0 |
| Mrs *Elizabeth Butler*, deceaſed, | 10 | 10 | 0 |
| *Bryan Blundell*, Eſq; at *Liverpool*, | 1 | 3 | 6 |
| Ditto for a Perſon unknown, | 0 | 11 | 6 |
| Rev. Mr *Bedford*, of *Heaton*, | 5 | 5 | 0 |
| Rev. Mr *Benſon*, at *Worceſter*, | 0 | 10 | 6 |
| Mrs *Ballard*, | 0 | 2 | 6 |
| Mrs *Bathilly*, | 0 | 2 | 6 |
| Mr *Bewicke*, | 1 | 1 | 0 |
| Ditto for a Lady unknown, | 1 | 1 | 0 |
| Mrs *Bewicke*, | 1 | 1 | 0 |
| Mrs *Bennet*, of *Wrenbam*, *Denbighſhire*, | 5 | 5 | 0 |
| Sir *John Barnard* Knight, and Alderman of *London*, | 5 | 5 | 0 |
| Rev. Mr *Barnard*, Vicar of *Earls-Colne*, *Eſſex*, | 1 | 1 | 0 |
| Mrs *Bagnall*, of *Hatton Garden*, | 2 | 2 | 0 |
| Rev. Dr *Briggs*, Chaplain in Ordinary to the King, | 1 | 1 | 0 |
| Rev. Mr *Barrow*, Rector of *Northill*, *Bedfordſhire*, | 1 | 1 | 0 |
| Rev. Mr *Benſham*, Fellow of *Oriel College*, *Oxon*, | 1 | 1 | 0 |
| *W. Brook*, | 2 | 2 | 0 |
| Rev. Mr *Broughton*, for a Gentleman unknown and his Friends, | 5 | 7 | 6 |
| Ditto, for a Perſon unknown, | 2 | 2 | 0 |

C.

| | | | |
|---|---|---|---|
| Moſt Rev. His Grace Lord Archbiſhop of *Canterbury*, | 25 | 10 | 0 |
| Right Rev. Lord Biſhop of *Chichester*, | 10 | 10 | 0 |
| *Samuel Crompton* Eſq; | 0 | 10 | 6 |
| Carried forward — | 126 | 19 | 6 |

| | l. | s. | d. |
|---|---|---|---|
| Brought over — | 126 | 19 | 6 |
| Mr *Cowdroy*, | | | 6 |
| Mr *James Crosby*, Merchant at *Liverpool*, | 1 | 1 | 0 |
| *John Cooper* Esq; | 10 | 10 | 0 |
| Mrs *Coles*, | | 10 | 6 |
| Mrs *Cowsey*, | | 2 | 6 |
| Mrs *Cowcher*, | | | 0 |
| Mrs *Ann Courtney* of *Exon*, her Collection, | 11 | 17 | 0 |
| Mrs *Carte*, | | 10 | 6 |
| Rev. Mr *Carr*, Rector of *Hemingby*, *Lincolnshire*, | | 2 | 0 |
| Mrs *Cosmore*, | | 2 | 0 |
| Mr *John Coleman* of *Hoxton Square*, | | 2 | 0 |
| Mr *Cooper* in *Lothbury*, | | 2 | 6 |
| Rev. Dr *Cozed*, Warden of *Winton* College, | | | 0 |
| Mr *Thomas Cole*, being for a Person unknown, | | 2 | 0 |
| D. | | | |
| Right Rev. Lord Bishop of *Durham*, | 10 | 10 | 0 |
| Right Rev. Lord Bishop of *St Davids*, | 10 | 10 | 0 |
| Right Hon. Lord *Digby*, | 10 | 0 | 0 |
| Hon. *Wrisbesley Digby* Esq; | | 2 | 0 |
| Mr *Devers* and his Family, | | 12 | 0 |
| Mr *Waldo Dovington* of *Guildford*, | | 2 | 0 |
| Rev. Mr *Drake*, Vicar of *Swinderby*, *Lincolnshire*, | 1 | 1 | 0 |
| *James De Lavie* Esq; | | 2 | 0 |
| Dr *Denne*, and Messrs *Heave* and Company, | | 10 | 0 |
| For a Person unknown, | | 2 | 0 |
| A Gentlewoman ditto, | | 2 | 0 |
| A Person ditto, | | 2 | 0 |
| A Gentleman ditto, | 10 | 0 | 0 |
| Another ditto, | 5 | 5 | 0 |
| A Person ditto, | | 2 | 0 |
| A Gentleman ditto, | 1 | 1 | 0 |
| Mr *S.* | 0 | 5 | 0 |
| Mr *P. S.* | 1 | 1 | 0 |
| A Person unknown, | | 2 | 0 |
| An unknown Hand, | 5 | 5 | 0 |
| Carried forward — | 231 | 5 | 6 |

| | £. | s. | d. |
|---|---|---|---|
| Brought over — | 231 | 5 | 6 |
| Mr *John Dell*, | | | |
| Revd Mr *Davies*, Archdeacon of *St Davids*, | | | |
| Revd Mr *G. Davies*, | | | |
| Alderman *Dennison* of *Leeds*, *Yorkshire*, | | | |
| E. | | | |
| MRS *Ecclay*, | 0 | 5 | 0 |
| Mrs *Edwyn*, | | | |
| F. | | | |
| MRS *Fitzherbert*, | | | |
| Mr *John Forrest* Esq; | | | |
| Ditto, for some Persons unknown, | | | |
| Revd Mr *Foulks*, Minister of *Great Chesterford*, | | | |
| Revd Dr *Friend*, Canon of *Christ-Church*, *Oxon*, | | | |
| Revd Mr *Friend*, Prebendary of *Westminster*, | | | |
| Mrs *Fox*, | | | |
| Mrs *Fraser*, | | | |
| Revd Mr *Fenwick*, Rector of *Hallaton*, *Leicestershire*, | | | |
| Ditto, for a Clergyman desiring to be unknown, | | | |
| Ditto, for a Gentleman ditto, | | | |
| Ditto, for ditto, | | | |
| Ditto, for ditto, | | | |
| Revd Mr *Foulkes*, Rector of *Medbourne*, *Leicestershire*, | | | |
| Revd Mr *Ford* of *Bristol*, | | | |
| Revd Dr *Foulkes*, Residentiary of *Exeter*, | | | |
| G. | | | |
| Right Rev. Lord Bishop of *Gloucester*, | | | |
| Rev. Mr *Green* of *Derby*, viz. | | | |
| For a Person unknown, | | | |
| For several Persons ditto, | | | |
| Mrs *Girardot*, | | | |
| Mr *Gedde*, | | | |
| Mr *Francis Gosling*, Banker in *Fleet-street*, | | | |
| Revd Mr *Gibbon* of *Great Bircb*, *Essex*, | | | |
| Carried forward — | 277 | 1 | 0 |

| | l. | s. | d. |
|---|---|---|---|
| Brought forward — | 277 | 1 | 0 |
| Mr *Gendrault*, | 0 | 10 | 6 |
| Mrs *Gibbs*, | 10 | 10 | 0 |
| Mr *Peter Godfrey*, | 0 | 10 | 6 |
| Mr *Thomas Godfrey*, | 0 | 10 | 6 |
| Mr *Edmund Godfrey*, | 0 | 10 | 6 |
| Mr *Joseph Godfrey*, | 0 | 10 | 6 |

H.

| | | | |
|---|---|---|---|
| Right Hon. Countess of *Huntingdon*, | 5 | 5 | 0 |
| Lady *Harpur*, deceased, | 3 | 3 | 0 |
| Lady *Hussey*, | 3 | 3 | 0 |
| Lady *Hastings*, | 0 | 10 | 6 |
| *Stephen Hales* D. D. of *Teddington*, | 10 | 10 | 0 |
| Ditto, viz. — For Persons unknown, | 21 | 0 | 0 |
| For ditto, | 10 | 10 | 0 |
| For a Gentleman unknown, | 1 | 1 | 0 |
| For ditto, | 1 | 1 | 0 |
| A Person unknown, | 100 | 0 | 0 |
| A Gentleman unknown, | 20 | 0 | 0 |
| Captain *Joseph Hudson*, | 1 | 1 | 0 |
| Mrs *Helden*, and Mrs *Foster*, | 2 | 2 | 0 |
| Rev. Mr *Huggel*, | 1 | 1 | 0 |
| Mr *Hopson*, | 1 | 1 | 0 |
| Rev. Mr *Harris*, Vicar of *Stonehouse*, *Gloucestershire*, | 1 | 1 | 0 |
| *David Hartley* M. D. for a Person at *Bristol*, | 3 | 3 | 0 |
| Mrs *Strangeways Horner*, | 10 | 0 | 0 |
| Mrs *Hale*, | 0 | 10 | 6 |
| Mrs *Hopson*, | 0 | 5 | 0 |
| Miss *Hyde*, | 10 | 1 | 0 |
| Mrs *Mary Hill* of *Priory*, *Devon*, | 3 | 3 | 0 |
| Rev. Mr *Huggel*, | 1 | 1 | 0 |
| Rev. Mr *Harrison* of *Cirencester*, | 0 | 10 | 6 |
| Mrs *Holden* and her two Daughters, Executrixes to the late Mr *Holden*, | 100 | 0 | 0 |
| Sir *Joseph Hankey* and Company, viz. | | | |
| For Mr *C. A.* | 5 | 5 | 0 |
| Carried forward — | 594 | 11 | 6 |

| | | | |
|---|---|---|---|
| | Brought forward — | 594 | 11 6 |
| A Perſon unknown, | | | |
| Another ditto, | | | |
| Mrs *Ann Hughyns*, | | | |

I.

| | | | |
|---|---|---|---|
| JOhn *Jervis* Eſq; | | 5 | 5 0 |
| *Edward Jones* Eſq; | | | 0 |
| Mr *Johnſon*, | | | 0 |
| Mr *Jones* a Brewer in *St. Andrew's* Parish, | | | 0 |
| The Fellows of *Jeſus* College, *Oxon.* | | | 0 |
| Rev. Mr *Jones* of *Alcombury*, viz. for a Perſon deſiring to be unknown, | | 3 | 12 0 |

K

| | | | |
|---|---|---|---|
| MRS *Kelſey*, | | | |
| Mrs *Rachel Kelſey*, | | | |
| Mrs *King*, deceaſed, | | 100 | 0 0 |
| Rev. Mr *Samuel Kirſhaw*, | | 1 | 1 0 |

L

| | | | |
|---|---|---|---|
| RIght Rev. Lord Biſhop of *Lichfield* and *Coventry*, | | | |
| Right Rev. Lord Biſhop of *Landaff*, | | | |
| Rev. Mr *Lloyd* of *Epping*, *Eſſex*, | | | |
| Rev. Mr *Lamplugh*, Reſidentiary of *York*, | | | |
| *Edward Lamplugh* Eſq; | | | |
| Rev. Mr *Lloyd* of *Ryton*, *Northumberland*, | | | |
| Mrs *Lowe*, | | | |

M.

| | | | |
|---|---|---|---|
| MRS *Mitchel*, | | | |
| Mrs *Middleton* of *Croſs Newydd*, | | 21 | 0 0 |
| Mr *Maundy*, | | 1 | 1 0 |
| Mr *Morris*, | | | |
| Hon. Miſs *Marſham*, | | | |
| Dr *Mackenzie*, | | | |
| Mrs *Mackenzie*, | | | |
| | Carried forward — | 765 | 12 6 |

| | l. | s. | d. |
|---|---|---|---|
| Brought forward — | 765 | 12 | 6 |
| Mrs *Marsh*, | | | |
| Mrs *Edward Marsh*, | | | |
| Revd Mr *Morgan*, Archdeacon of *Wilton*, | | | |
| *E. Mattis*, | 0 | 10 | 6 |

## N.

| | | | |
|---|---|---|---|
| Lady Dowager *Newell*, | | | |
| Rev. Mr *Newell*, for a Person unknown, | | | |
| Mrs *John Nott* of *Basford*, | | | |
| *Robert North* Esqr. at *Scarborough*, | | | |
| Right Rev. Lord Bishop of *Oxford*, | 5 | 5 | 0 |
| Mr *Henry Overton*, | 5 | 5 | 0 |
| Rev. Dr *Osborne*, Rector of *Lifton*, *Bedfordshire*, | | | |
| Mrs *Benjamin Otterley*, | | | |

## P.

| | | | |
|---|---|---|---|
| REV. Mr *Perronet*, Vicar of *Shorebam*, *Kent*, | 2 | 2 | 0 |
| *John Peck* Esqr | 5 | 5 | 0 |
| Mrs *Penfold*, | | | |
| Rev. Mr *Pennington*, for a Person unknown, | | | |
| Sir *John Philipps* Bart. | | | |
| Rev. Mr *Perry*, Rector of *Shipton upon Stour*, *Worcestersh.* | | | |
| Lady *Palmer*, | | | |
| Rev. Mr *Pippin*, | | | |
| Mrs *Hester Palmer*, | | | |
| Mrs *Parker*, | 1 | 1 | 0 |
| Lady *Probyn*, | 1 | 1 | 0 |
| *Thomas Parde* D. D. Principal of *Jesus* College *Oxon*, | 5 | | |

## R.

| | | | |
|---|---|---|---|
| MRS *Rudge*, | | | |
| Mr *Nicholas Robinson* M. D. | | | |
| Mr *Raymond*, | | | |
| Rev. Mr *Ralph*, Vicar of *Ingatestone*, *Essex*, | | | |
| Carried forward — | 870 | 14 | 0 |

| | l. | s. | d. |
|---|---|---|---|
| Brought over — | 870 | 14 | 0 |
| Ditto, for a Lady unknown, | 2 | 2 | 0 |
| *Thomas Rees* Esq; | 1 | 1 | 0 |
| S. | | | |
| Mr *Stockwell* Junior, of *Chelsea*, | 0 | 10 | 6 |
| Mrs *Skeate*, deceased, | 1 | 1 | 0 |
| Rev. Mr *Sparrow* of *Bath*, | 1 | 1 | 0 |
| Mrs *Sheppard*, | 1 | 1 | 0 |
| *Martin Sandys* Esq; | 0 | 10 | 6 |
| Mrs *Sandys*, | 0 | 5 | 0 |
| Rev. Mr *Salwey* of *Worcestershire*, | 1 | 1 | 0 |
| Mrs *Smith*, | 0 | 2 | 6 |
| Rev. Dr *Stonehewer*, Rector of *Houghton in le Spring*, *Durham*, | 1 | 1 | 0 |
| *Humphry Sydenham* Esq; for a Person unknown, | 2 | 2 | 0 |
| Rev. Mr *Stillingfleet*, Chaplain to the Ld. Bp. of *Durham*, | 1 | 1 | 0 |
| Hon. *Edward Southwell* Esq; | 2 | 2 | 0 |
| Rev. Mr *Scott*, Fellow of *Winton* College, | 1 | 1 | 0 |
| *Francis Sitwell* Esq; of *Derbyshire*, | 5 | 5 | 0 |
| *J. Smith*, | 0 | 5 | 0 |
| Mr *Richard Stainsby*, for a Gentleman unknown, | 5 | 5 | 0 |
| T. | | | |
| *John Thorold* Esq; *viz.* | | | |
| For part of the Produce of a Legacy, | 5 | 5 | 0 |
| Ditto, | 2 | 14 | 0 |
| A Person unknown, | 0 | 2 | 6 |
| For Persons unknown, | 16 | 5 | 6 |
| A Person desiring to be unknown, | 5 | 5 | 0 |
| On Account of the Rev. Mr *Griffith Jones*, | 513 | 13 | 6 |
| Mr *Nicholas Trevanion*, | 0 | 10 | 6 |
| Mr *Turner*, | 1 | 1 | 0 |
| *Samuel Torriano* Esq; for a Lady unknown, | 2 | 2 | 0 |
| Rev. Mr *Tanner*, Precentor of *St Asaph*, | 5 | 5 | 0 |
| Rev. Mr *Tucker* of *Briſtol*, | 1 | 1 | 0 |
| Ditto, *viz.* For a Person unknown, | 1 | 1 | 0 |
| Ditto, | 0 | 5 | 0 |
| Ditto, | 0 | 10 | 6 |
| *William Villard* Esq; for a Person unknown, | 5 | 5 | 0 |
| Miſs *Todd*, | 0 | 5 | 0 |
| Mr *Thornton*, | 0 | 1 | 0 |
| Mr *Thompſon*, | 2 | 2 | 0 |
| Rev. Mr *Thomas*, Fellow of *Winton* College, | 2 | 2 | 0 |
| Hon. Mr *Temple* of *Pall-mall*, | 5 | 5 | 0 |
| Carried forward — | 1467 | 19 | 0 |

| | l. | s. | d. |
|---|---|---|---|
| Brought over — | 1467 | 19 | 0 |
| Mrs *Tull*, | | 1 | 0 |
| U. | | | |
| Right Hon. the Countess of *Uxbridge*, | 3 | 3 | 0 |
| Mr *Unwerth*, | 2 | 2 | 0 |
| W. | | | |
| Right Rev. Lord Bishop of *Winchester*, | 21 | 0 | 0 |
| Right Reverend Lord Bishop of *Worcester*, | 21 | 0 | 0 |
| Right Hon. the Lord Viscount *Windsor*, | 21 | 0 | 0 |
| Sir *Watkin Williams Wynn* Bart. | 21 | 0 | 0 |
| *Thomas Wilson* D. D. Prebendary of *Westminster*, | 5 | 5 | 0 |
| Mrs *Mary Windham*, | 5 | 0 | 0 |
| Mrs *Wyches*, | 2 | 2 | 0 |
| Rev. Mr *Welles*, | 1 | 2 | 0 |
| Rev. Mr *Weller* of *Maidstone*, | 1 | 1 | 0 |
| Ditto, for Mr *B. W.* | 0 | 2 | 6 |
| Mr *William Watts*, for a Person unknown, | 0 | 10 | 6 |
| Captain *Williams* of *Plaistow*, for a Legacy, | 30 | 0 | 0 |
| Rev. Mr *Waterhouse*, Rector of *Langley*, *Kent*, | 1 | 1 | 0 |
| Rev. Dr *Wilkins*, Prebendary of *Canterbury*, | 5 | 5 | 0 |
| Mrs *Worth*, | 0 | 2 | 6 |
| Mrs *Weston*, | 0 | 2 | 6 |
| Dr *Wall*, | 0 | 2 | 6 |
| Rev. Mr *Whitemore*, | 0 | 2 | 6 |
| Mrs *Walter*, | 1 | 1 | 0 |
| Mr *Williamson*, at *Allford*, *Lincolnshire*, | 2 | 2 | 0 |
| *James Wilson* Esq; | 0 | 10 | 6 |
| Rev. Mr *Williams* of *Jesus* College, *Oxon*, | 1 | 1 | 0 |
| Rev. Mr *James Wroughton*, | 2 | 2 | 0 |
| *Richard Wilson* Esq; Recorder of *Leeds*, | 2 | 2 | 0 |
| Rev. Mr *Welles* of *Prestbury*, *Glocestershire*, | 2 | 1 | 0 |
| Mr *J. Willis*, | 5 | 5 | 0 |
| *R. Webster*, | 2 | 2 | 0 |
| *N. Woolfrey*, | 1 | 1 | 0 |
| Y. | | | |
| MOST Rev. his Grace the Lord Archbishop of *York*, | 20 | 0 | 0 |
| Rev. Dr *Young*, Chaplain in Ordinary to the King, | 5 | 5 | 0 |
| Rev. Mr *Hugh Yard* of *Ashton*, | 1 | 1 | 0 |
| In all — | 1654 | 17 | 6 |

THE SOCIETY hereby desire all the foregoing BENEFACTORS to their several Designs, to accept of their most hearty Thanks.

N°

## N° VI.

## A PROPOSAL *for an Impreſſion of* BIBLES *in the* Welch *Language.*

THERE being at this Time the utmoſt Scarcity of BIBLES in the *Welch* Language, and vaſt Numbers of Inhabitants in ſeveral Parts of *Wales* being unable to purchaſe BIBLES for themſelves; their unhappy Caſe is moſt earneſtly recommended to the publick Compaſſion, for a pious and liberal Aſſiſtance, to furniſh the People with the Holy Scriptures in that Language, in which alone they can poſſibly read them.

THE SOCIETY *for promoting Chriſtian Knowledge*, being fully perſuaded of the Excellence and Neceſſity of ſuch a Charity, have not only agreed to recommend and encourage it, but have likewiſe undertaken the Management of this good Work, under the Direction of the Right Reverend the Biſhops, in whoſe Dioceſes the *Welch* Language is uſed. And accordingly, they have already made a Contract with the Univerſity of *Cambridge*, for an Impreſſion of *Fifteen Thouſand* BIBLES and COMMON-PRAYER BOOKS, together with the PSALMS in Metre: not doubting but that the ſame gracious Providence, which has proſpered all their other Undertakings for the Glory of GOD, and the Salvation of Souls, will alſo raiſe up Benefactors to enable them to complete

this, notwithstanding the Expence of it will amount to a very large Sum.

ALL therefore who are disposed to encourage so Charitable and Christian a Design, and desirous to have it go forward with all possible Expedition, are hereby requested to pay, or remit their several Contributions, as soon as possible, to the TREASURERS of the SOCIETY, or to any of the following Persons, who have kindly engaged to receive them.

The Reverend Mr Archdeacon *Deane*, Rector of *Lambeth*, } Treasurers of
*Henry Hastings* Esq; of *Chelsea*, } the SOCIETY.
*Benjamin Hoare* Esq; in *Fleetstreet*.

The Reverend Dr *Wilson*, Rector of St *Stephen Walbrook*, *London*.

The Reverend Dr *Hales*, at *Teddington* in *Middlesex*.

*John Thorold* Esq; at *Kensington Gravel Pits*.

Sir *Joseph Hanky*, in *Fenchurch-Street*.

Mr *Drummond*, Banker, at *Charing-Cross*.

Dr *Hartley*, at *Bath*.

And the *Secretary*, at the SOCIETY's House in *Bartlet's Buildings*, *Holborn*.

THE

THE proper FORM by which any Benefaction may be given to the Defigns of the Society, to prevent any Doubt or Miſtake, is as follows:

ITEM, I A. B. *do hereby give and bequeath unto* C. D. *of* and E. F. *of* *the Sum of* *to the Intent that they, or either of them, do pay the ſame to the Treaſurer or Treaſurers for the Time being of a Voluntary Society commonly called or known by the Name of,* The Society for promoting Chriſtian Knowledge, *which firſt met about the latter end of the Year* 1698, *and have do, or lately did, hold their Weekly Meetings at their Houſe in Bartlet's Buildings, Holborn: Which ſaid Sum of* *I deſire may be applied towards carrying on the Charitable Deſigns of the ſaid Society.*

*N. B.* If the Benefactor is pleaſed to reſtrain his Charity to any particular Branch of the SOCIETY's Deſigns, he may add, *either in Great Britain, Paleſtine,* or the *Eaſt-Indies.*

## ERRATA.

| | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| PAGE 91. line 5. inſtead of | —— | | | *l.* | *s.* | *d.* | *l.* | *s.* | *d.* | |
| | | | | 2 | 2 | 0 | read | 1 | 1 | 0 |
| P. 92. l. 24. *after* A Perſon unknown, r. by Rev. Mr *Bridges.* | | | | | | | | | | |
| P. 92. l. 28. *after* A Perſon unknown, r. by Mr *Richard Steinsby.* | | | | | | | | | | |
| P. 93. l. 25. inſtead of | —— | | | 1 | 1 | 0 | read | 2 | 2 | 0 |
| P. 93. l. 27. —— | —— | —— | | 0 | 10 | 0 | — | 0 | 10 | 0 |

Benefactions *to the Impreſſion of the* Welch Bible *omitted.*

| | | | | | |
|---|---|---|---|---|---|
| Dr *Hartley,* for a Perſon unknown at *Briſtol,* | — | — | 3 | 3 | 0 |
| Dr *Deane* and Mr *Hoare,* for a Perſon unknown, | — | — | 1 | 1 | 0 |
| | | | 4 | 4 | 0 |

FINIS.

# ADVERTISEMENT.

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*The Charge of Cloathing a* BOY, *with Yorkshire Cloth, or blue Kersey.*

| | L. | s. | d. |
|---|---|---|---|
| A Boy's Suit | 0 | 11 | 6 |
| 1 Shirt of Doulass Cloth | 0 | 3 | 10 |
| 1 Pair of Stockings | 0 | 0 | 10 |
| 1 Pair of Wash Leather Gloves | 0 | 0 | 4 |
| 1 Knit Cap, with Tuft and String, of any Colour | 0 | 0 | 9 |
| 1 Band | 0 | 0 | 2½ |
| 1 Pair of Buckles | 0 | 0 | 1 |
| 1 Pair of Shoes | 0 | 2 | 2 |
| The Total | 0 | 17 | 11½ |

*The Charge of Cloathing a* GIRL.

| | L. | s. | d. |
|---|---|---|---|
| A Gown and Petticoat | 0 | 11 | 6 |
| A Coif and Band of fine Chenting | 0 | 3 | 10 |
| A Shift of Doulass Cloth | 0 | 3 | 10 |
| A White, Blue, or Chequer'd Apron | 0 | 1 | 6 |
| A Pair of Leather Bodice and Stomacher | 0 | 2 | 6 |
| 1 Pair of Woollen Stockings | 0 | 0 | 10 |
| 1 Pair of Shoes | 0 | 2 | 2 |
| 1 Pair of Buckles | 0 | 0 | 1 |
| 1 Pair of Wash Leather Gloves | 0 | 0 | 7 |
| The Total | 0 | 17 | 4 |

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And Women at

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*N. B.* The different Stature of Children is allowed for in this Estimate, and any Number may be cloathed at the above Rates, by *Hen. Wayte*, at the Old Warehouse next the *Cross Keys* Inn, *Woodstreet*, near *Cheapside*, *London*.

# An Account of the Price of Cloathing Men and Women.

## M E N.

| | £ | s. | d. |
|---|---|---|---|
| ONE Man's Suit, | 0 | 11 | 6 |
| One Shirt Dowlafs | 0 | 6 | 0 |
| One Pair of Hofe | 0 | 2 | 6 |
| One Pair of Shoes | 0 | 3 | 3 |
| The Total | 1 | 3 | 3 |

## W O M E N.

| | £ | s. | d. |
|---|---|---|---|
| ONE Gown and Petticoat | 0 | 12 | 0 |
| One Shift Dowlafs | 0 | 3 | 0 |
| One Cap | 0 | 0 | 6 |
| One Pair of Hofe | 0 | 2 | 0 |
| One Pair of Shoes | 0 | 3 | 0 |
| One Pair of Bodice and Stomacher | 0 | 5 | 0 |
| One Check'd Apron | 0 | 0 | 6 |
| The Total | 1 | 03 | 11 |

☞ N.B. *You may be furnished with other Things by* HENRY WAYTE, *at the Old Warehouse next the* Cross Keys *Inn in* Woodstreet, *near* Cheapside, London; *w may have theſe Goods, made or unmade, at the lowſt Prices.*